

Awakening of the Aspirations

By

**Al-ʿĀrif billāh, Ahmad bin Muḥammad bin Ajībah
Al-Ḥasanī (d. 1266 A.H.)**

A commentary of

‘The Maxims’ of Ibn ʿAtāullah

A revised and interpretive translation
by **Ustādh, As-Shaikh Ahmed Fazel Ebrahim**

of the full Arabic text of the work:

Īqādhul Himam Fī Sharḥil Hikam



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Awakening of the Aspirations

A commentary of

"The Maxims" of Ibn ʿAtāullah

by

**Al-ʿĀrif billāh, Aḥmad bin Muḥammad bin
Ajībah Al-Ḥasanī (d. 1266 A.H.)**

Revised Version 2

Revised Part One

**An interpretative full translation and revised version
from the previous partial and selected translation of
excerpts from the Arabic text**

by Ustādh, Shaikh, Ahmed Fazel Ebrahim

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Acknowledgements

I thank *Shaikh* Mansoor of the *Shādhaliyya Zāwiyyah* in Morocco for having granted me Ibn ʿAjībah's commentary to the *Hikam* as my spiritual guide in my travel to Allāh.

Translator's notes to the translation

This work is a commentary of the *Hikam* of Ibn ʿAtaullah¹. Translating the commentary also demanded that certain statements within the commentary itself be also given its own external commentary and elucidation in English since many concepts are couched in Arabic words and terms that entail a wide spectrum of meanings. Some of the Arabic commentators of this text also wrote a commentary upon the commentary of the *Hikam* as was also their practise in regard to other Islamic texts. This is purely due to the depth in meaning within statements of these great scholars.

This revised addition is an attempt to fully translate the work at hand. Many sections of the original were omitted from my previous partial translation of extractions that did not even cover 1/160 of the original due to time constraints and the desire to hastily get sections of this mighty work into the hands of those seeking **Allah**. This revision, on the other hand only covers some of the total

¹ His death was in (d. 709 After Hijra /1309 Christian Calendar) according to Victor Danner's translation.

of 528 pages of the full Arabic text². The text at hand does not begin with a full version of the *Hikam* followed by a commentary but rather allows the commentary to proceed after each aphorism of the *Hikam*.

Due to the great demands in time and accuracy that is required in transliteration and also due to cost factors for transliteration fonts, I have ignored accuracy in the transliteration of names and Arabic terms. Perhaps, at some stage, another revision will entail these academic precisions. However, since the content has been of greater importance and significance to those who seek **Allah** beyond any linguistics, it is therefore that I have proceeded in order to find admission among those who direct people to **Allah**.

Details in (brackets) are either translations of Arabic terms or explanations that have been included to give sense to the text or to attempt to provide a rational interpretation to the text. May **Allah** and the scholars, to whose statements any such interpretations are appended, forgive me – even if it be in the Hereafter - for any deviations from the intended meanings.

Sentences in Arabic often start with “and.” Due to the diversity of the grammar rule on the use of the conjunction “and” in Arabic and English, sometimes sentences in the translation have been retained and started with “And” as in the original. At other times, the

² Third Print 1402 A.H. (1982 C.E.) *Shirkah Maktaba wa Matba'ah Mustapha Al-Baabi Al-Halbi wa Aulaaduhu*, Egypt.

use of “also” had been used in the translated sentence to substitute for the usage of “And” in the beginning of the English sentence since having “And” at the beginning of an English sentence would be grammatically incorrect. In sentences like “And **Allah** knows the best,” the use of ‘also’ can be used as an alternative by saying “Also, **Allah** knows the best” and it implies that although **Allah** had unveiled to others certain meanings in this regard, yet, it is He alone who knows what the best or appropriate meaning is. Sometimes Arabic sentences also begin with “or.” A similar format could be applied to it.

The translation of the technical terms of this science has been the translator’s own preferences and have not been adopted from other English translations in the field. The diversity of the usage of the same term in certain instances has sometimes posed a problem in deciphering the exact intended meaning. In such instances, liberty has been taken to express the translator’s personal interpretation as well as to provide the Arabic original so that those having a better understanding may derive a greater or more accurate meaning or the exact sense of the text. Indeed, not having reached the spiritual level of the author has prevented me from reaching levels of his understanding.

Due to the varied nature of *Qur’anic* interpretation, any inferences made from *Qur’anic* verses by the scholars from whom any quotation is given by the author or by the translator of this work, must be considered as their own inferences and not necessarily the absolutely and only meaning to the verses or the interpretation of the

translator. Sometimes other interpretations are briefly provided or an analysis is given of the interpretation and inference made by the commentator or any other person or the source that he quotes.

The text used for translation quotes the *Hikam* within square brackets and this had been only recognized after a review of the translation on the internet since the translator presently has no access to any other printed version of the *Hikam* or of this commentary thereof.

Nor were any other published texts or manuscript versions of the *Hikam* or its commentaries available to this translator.

Internet Extractions and Versions

A few translations of Ibn Ata'ullah's *Hikam* without the commentary as well as a few with the commentary of Ibn Ajeebah have been noted to exist on the Internet. These have not been compared to the original text at hand to verify whether these are complete translations or selective extractions.

The website www.witness-pioneer.org September 3, 2002 was noted to have 8 chapters of the **Hikam of Ibn 'Ata'llah** and the associate Ibn 'Ajiba's commentary. The translation is excellent. The author's introductory material on *Tasawwuf*, prior to his engagement with his commentary was noted to have been omitted. A very few paragraphs of the other sections were also noted to have been omitted. I don't know whether this is due to a

variation in the printed versions, whether it stems from the other translators' preferences, or if that was due to unintended deletions from the translations or the digital copies of the files. The names of Abdul Haqq and Aisha Bewly have been stated somewhere in the web address of the html file of the document. Aisha had translated these sections. Her husband had mentioned to me, in a meeting at the Sultan Bahu Masjid on Saturday, 21 September 2002 in Johannesburg - South Africa, that he is editing the book.

Published Versions

Another complete and published version of the Hikam titled: **Sufi Aphorisms (Kitab al-Hikam) translated**, with an introduction and Notes, **by Victor Danner** that has a Foreword by Martin Lings was published by Suhail Academy Lahore, Chowk Urdu Bazaar, Pakistan and has gone through a second impression in 1999. The latter was first published in 1985.

It begins with the life and works of Ibn Ata'allah prior to the translations of the aphorisms. This introduction which elucidates the continuation of his normal life as a teacher of Islamic jurisprudence places perspective into the life of anyone who intends to proceed to the path of spirituality since his very own conduct shows that this path does not deny the external from being with the creation, it only demands that the internal be connected to Allah. One of his own Masters in the field, *Sheikh* Abul Hasan ash-Shadhili did not accept a disciple unless he had a profession and occupation. This is nothing but

pure instruction to continue with the basic needs of earthly existence to levels of personal and relative necessity while the internal elevates itself to Allah by Allah's permission.

This introduction provides a good overview of associated Sheikhs of the same Tariqah (Sufi order or path) and their lives. It thus brings more authority to the statements of those who have been quoted by Ibn Ata'allah. Reading this introduction does nothing more than totally enrapturing you and captivating you with a desire to know the biographies of all the other Sheikhs of this Sufic path (order). It also has a glossary of Sufi technical terminology and a detailed bibliography. References in this introduction to the full names of his Sheikhs and other works also provides tremendous illumination to any serious disciple who intends to meticulously follow his Master. The work is 88 pages including the Sufi technical terminology glossary and the bibliography. The work is in 25 chapters and the aphorisms are numbered. The total number of aphorisms is 262 in conformity to this text but the translator mentions that the numbering was not by Ibn 'Ata'illah and that likewise the 25 chapters have been purely created by the discernment and tastes of commentators.

The second part of the *Hikam* is made up of four short treatises. The third part has 34 intimate discourses (*Munajat*) with the Creator³.

³ Extracted from Victor Danner's work.

Dr. Martin Lings of the British Museum states “Victor Danner has the credit of being the first to bring out an English version of the whole direct from the original Arabic.” I was fortunate to come across this copy at Al-Huda Bookshop in Johannesburg, South Africa.

Other related material like the following was also noted:

The Autobiography (Fahrassa) of a Moroccan Soufi: Ahmad Ibn 'Ajiba (1747-1809), Introduced and Translated from the Arabic by Jean-Louis Michon, English Translation by David Streight. Published by Fons Vitae, 49 Mockingbird Valley Drive • Louisville KY 40207-1366 • (502) 897-3641 (telephone/fax) - USA, pp 200, paper, 1-887752-20-X has been advertised on the internet (www.fonsvitae.com) (02 September 2002) and states the following:

Ibn Ajiba, an 18th-century Moroccan saint in the Darqawi Sufi lineage, wrote his *fahrassa* or autobiography not for the pleasure of talking about himself but "to celebrate God's kindness" by informing others of the graces bestowed on him. This account details Ibn Ajiba's travels in search of both secular and spiritual knowledge; his entrance on a Sufi path strongly based within the Islamic tradition; and the social, intellectual, and spiritual struggles that such a search entailed. He spent time in prison, and time in ecstasy.

He tells his tale with humility and a sense of humor, and the story manages to be at the same time practical (details of how much he paid to workmen to build a house or advice to his followers on how to consummate their

marriages) and spiritual (explaining the subtleties of mystical experience and how the esoteric way is superior to the exoteric). His zeal for both intellectual learning and the devotional path are apparent on every page. Long unavailable to Western readers, this new English translation by David Streight is based on the contemporary French version by Jean-Louis Michon, a long-time scholar of Islamic culture and traditional ideas in the North African country where Ibn Ajiba lived and taught.

" This lengthy and fascinating book is a rare example of the genre of autobiography in Islamic literature. It deals with everything from the little details of everyday life to the mystical states experienced on the path to God. It will be welcomed by everyone interested in the day-to-day workings of Islamic society, the interplay between "exoteric" and "esoteric" learning in the dynamics of Islamic understanding, and the place of the Sufi path in the personal and social life of the community. Recommended for historians and anthropologists, general readers, spiritual seekers, and Sufi adepts."

-- William C. Chittick, State University New York

" A fascinating account of the life of a prolific, yet little known, Moroccan Sufi that casts special light on the socio-cultural and religious milieu of eighteenth-century northwest Africa. By tracing the events of his life between the extremes of the mundane and the spiritual, Ibn 'Ajiba paints a detailed and engaging picture of what a person eager for spiritual fulfilment had to learn, practice, and endure along the path of Sufism. In addition to the details of his genealogy, marriages, travels, contact, the geographical and tribal "maps" of his world (of interest to

anthropologists and social historians), Ibn 'Ajiba provides some insightful commentaries on the Islamic exoteric and esoteric sciences and alludes to the canonical texts in circulation. His preoccupation with the intricacies of daily life foregrounds his reflections and experiences gracefully against the rich, and often disharmonious mosaic of the social, intellectual, pedagogical, and moral values of the time. Michon's rendering of the original text into French is masterful and elegant, and Streight's competent translation into English has the subtlety and transparency necessary to reveal Michon's erudite scholarship. The book will be of interest to scholars of Sufism and the socio-cultural history of Morocco and North Africa."

-- Samer Akkach, University of Adelaide

The following brief details are also given for another title,
The Moroccan Sufi Ibn 'Ajiba and His Mi'raj,
 Including his glossary of the technical terms of Sufism Jean
 Louis Michon, Translated by David Strait, Fons Vitae
 (Forthcoming) ISBN 1887752242 paper TBA.

This volume commences with extracts from the autobiography of Ibn 'Ajiba (1749-1809), which includes a description of how the great master Shaikh ad-Darqawi placed him under the spiritual guidance of one of his own masterful disciples. Jean Louis Michon has also translated here Ibn 'Ajiba's Mi'raj, as well as extracts from other works such as his commentaries on the Qu'ran and the Hikam of Ibn Ata'allah al Iskandari. This volume is an important reference work. We are also treated to Ibn 'Ajiba's own glossary of more than 146 technical terms, a compendium of other glossaries, indices, and notes.

Another work “The Basic Research (*Al Futubat al Ilabiyya fi Sharh al Mabaabith al Asliyya*)” by Shaykh Ahmed in Ajiba has also been published and was advertised on the net by Black Stone Press.

The exact Arabic translation of the above is: Divine Unveilings in the commentary of the Basic Discussions.

Other works by Ibn Ata’ullah⁴

1. At-Tanwir fi isqaat at-tadbir. Cairo, 1321 A.H.
2. At-tariq al-jaadda fi nayl as-sa’aada. MS Berlin (Ahlwardt), no. 3217
3. Mawa’iz. MS Bibliotheque Nationale, Paris, no. 7229.
4. Miftaah al-falaah wa misbaah al-arwaah. Cairo, 1381/1961.
5. Munaajat. MS Berlin (Ahlwardt), no. 3904
6. Munaajat. MS British Museum, London, no. OR 4273, folios 51a-55b.
7. Qasidas. MS Berlin (Ahlwardt), no. 7846.

⁴ All these 14 titles have been quoted from the bibliography of Victor Danner’s work “Sufi Aphorisms.”

8. Qasidas. MS Fatih, Istanbul, no. 5375, foios 106a-110b.
9. Risala. MS Berlin (Ahlwardt), np. 3904
10. Risala. MS Fatih, Istanbul, no. 5375, foios 95a-101b.
11. Risala. MS Fatih, Istanbul, no. 5375, foios 101b-106a.
12. Risala fi's suluk. MS Rampur, U.P. (India) (no number).
13. Taj al-Arus al-hawi li-tahdhib an-nufus. On the margin of Ibn 'Ata'illah, at-Tanwir fi isqaat at-tadbir. Cairo, 1321 A.H.
14. 'Unwan at-tawfiq fi adab at-tariq. Iraq, n.d.

It is indeed commendable and noteworthy to realize that many of the orientalist have also contributed greatly to Islamic scholarship and towards highlighting the existence of various Islamic manuscripts that exist in the libraries of non-Muslim countries. It is indeed the duty of Islamic scholars to copy such manuscripts and preserve this great Islamic heritage within its own libraries and archives.

Some translations of Ibn Ata'ullah's works by Aisha Bewley

The Hikam of Ibn 'Ata'llah; The Crown of the Bride (Taj al-'Arus) by Ibn 'Ata'llah; The Dropping of Management

of Affairs (Isqat at-Tadbir) by Ibn 'Ata'llah; The Book of the Ismu'l-Mufrad by Ibn 'Ata'llah.

She mentioned that she had translated these works but I have no idea whether these were published.

Other commentaries to the Hikam

The statement “Sheikh Zarruq (Ahmed Zarruq d.899/1493) wrote numerous commentaries on the Hikam, about thirty in all. The fiftieth, *al-Futuhāt ar-rahmaniyya* (MS Escorial, no. 738, 191 folios),...⁵” is indicative, not only of the intense relation to the work by a Sufi Master, but also to the extensive attention and commentaries on it by a single scholar.

Victor Danner also states that other commentaries are listed in Brockelmann’s GAL,II,118, Suppl. II⁶, 146 and that others can be detected in the works of the Shadhili masters⁷. He also mentions Shaykh ‘Abd al-Majid ash-Sharnubi (d. 1322/1904) as a commentator. The latter’s commentary was on the margin of his published work, *Sharh Taiyyat as-suluk ila malik al-mulk*. Other commentaries which he also used in the understanding of the Hikam are

1. ‘Abd Allah ash-Sharqawi, *Sharh al-Hikam* on the margin of No. 3 (published).

⁵ Quoted in the work “Sufi Aphorisms,” page 14 footnote 2.

⁶ Brockelmann, C. *Geschichte der arabischen Litteratur*, 2 Vols. 2nd edition, 3 supplements. Leiden, 1937–1949.

⁷ Quoted in the work “Sufi Aphorisms,” page 16.

2. Ahmad Zarruq, Miftah al-fadail, MS Escorial, no. 776.
3. Ibn ‘Abbad ar-Rundi (d. 792/1390) , Sharh al-hikam (published)

Victor also quotes the grammarian Shams ad-Din Muhammad ibn ‘Abd ar-Rahman (d. 776/1375) ibn as-Sa’igh’s work *Tahthbit ma’ali ‘l-himam bi-tabyin ma’ani ‘l-Hikam* (MS India Office, no. 1335) to be the first known commentary.

Translator’s Introduction

Human Beings have no existence without **Allah** and people would not recognise **Allah's** existence without accepting and being aware of **Allah's** existence and Being through the external signs that indicate to a superior Being who controls the creation of the cosmos and who laid scientific precision within all biological life, placed marvels within the atomic and structural systems of all material life and accurately governed the cosmic entity of all known and unknown space.

Being a Muslim is the primary and first requirement to correctly understand the position of man's existence in this world. We as Muslims live to worship **Allah** in the manner that **Allah** prescribed and ought to continue with the necessities of life without violation of **Allah's** orders. To be a proper Muslim is indeed the requirement and duty of every one associated to **Allah** and Islam. It is

then only that the teachings in this work can formulate and shape your life to spirituality.

Shari'ah refers to worshipping **Allah** through executing all the general obligations of the *Qur'an* and the *Sunnah* (prophetic teachings). *Shari'ah's* external rulings rectify external conditions (deeds and behaviour) and govern formats of worship. It also rectifies and governs some internal conditions (thoughts, intentions, feelings) as well. The interpretations of the *Shari'ah* have been embodied in the four *Mazaahib* (Schools of Islamic jurisprudence) as well as in the writings of other scholars who do not restrict the interpretation of Islam to these four schools. Rather, they use the very basis of *hadith* collections and the variety of Quranic interpretations as a source of Islamic law. This is an area wide enough to entail its own oceanic discussions. The *Shari'ah* is thus the exoteric facet of Islam.

Tariqah refers to intentionally strive to attain closeness to **Allah**, especially by voluntary engagement in acts of worship, by acquisition of inner purity of the *Nafs* (internal self) and the soul and contemplation as an attempt to acquire constant recognition of the Majestic presence of Allah. This path is the esoteric essence of Islam. The path of *tariqah* allows the purification of intentions, thoughts and mental states. This area and field of *tariqah* is embedded within the general purview of the domain of the *Sharia'h*, which, at its primary and prophetic stage, includes, within its definition, the demands of the path of *Tariqah*. It is therefore that the term *tariqah* is novel to the structure of the *Qur'an* and

the prophetic teachings but has been utilized to deal with a segment of that very structure. *Tariqah*, in simplified terms to the Western scholar, is the spiritual path. However, many such scholars fail to realize its objectives since they discard the primary basis of Islamic belief and teachings upon which the entire structure of *tariqah* has its support. Often, the word *Tariqah* is also used to refer to a branch of any of the diverse Sufi orders or paths)

Ma'rifa: Refers to the witnessing of Allah's signs and understanding of His unseen control over all phenomena. It also refers to the constant recognition of His qualities and the manifestations thereof in the creation. It means to also know and observe His orders as part of the format for attaining knowledge about establishing your relation to him. However in the spiritual context, this *Ma'rifah* is of a higher level and also accompanies unveilings of knowledge from the Divine presence. This knowledge does not relate to the very essence and Being of Allah since that is, let alone human comprehension, beyond the level of the conscious reflection of even the prophets.

Ḥaqīqah refers to reaching a level of consciousness and spirituality whereby you are, mentally, in full realisation and awareness of **Allah's** all-encompassing existence at all moments of time. The position of *Ḥaqīqah* relates the soul to its **Rabb** (Creator) due to its angelic nature acquired through absolute obedience, intensity of worship and Divinely allocated selection. This position is when the soul reaches the ultimate spiritual satisfaction beyond pure intellectual conceptualisation of the

presence of Allah. *Ḥaqāiq*, the Arabic plural of *Ḥaqīqah* refers, on the other hand, to the inner realities and achieved spiritual states.

The soul must be subjected to acts that will humble it. It must also be subjected to training in spirituality through *Dhikr* (remembrance of Allah through mental perception and other verbal Islamic prayers and forms of praise to Allah) and *ʿIbādah* (worship) so that it attains the qualities of humbleness, good character and respect. Humbleness however does not imply that you allow yourself to be exploited or abused. Neither should others even attempt to exploit those that are humble.

Each person's level of *tasawwuf* (nearness to **Allah**) would be according to that person's executing **Allah's** orders and attachment to **Allah**. Therefore each person's benefit from the science and path of *tasawwuf* would be to the level of sincerity of his/her own *tawajjuh* (turning) unto **Allah**. The entire science of *tasawwuf* relates and revolves around **Allah's** Being. *Tasawwuf* leads a person, if followed correctly, to a level of **Khash-yatullah** (Fearing **Allah**). Thus following His teachings and the authentic prophetic teachings in every facet. The benefit of the science is purification of the hearts and having realisation of Him who knows all the unseen and who is the Creator of the *Aalameen* (Entire Galaxies).

The souls of the spiritual Masters are always remembering **Allah**, and have recognised His authority and have fully submitted their lives to Him. They thus

intend never to disobey Him and always strive to be even more near Him by learning and executing His orders that are in the *Qur'an* and in the teachings of *Nabi* (the Messenger, Muhammed) *Sallallaahu Alayhi Wa Sallam*.

Eeqaadhul Himam fee Sharhiel Hikam

Awakening of the Aspirations

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A revised and interpretive partial translation

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of the full Arabic text of the work

"He (Allah) gives *Hikmah* (wisdom) to whom He desires, and he\she who is granted *Hikmah*, he (or her) has indeed been given much goodness." Qur'an⁸

In the name of **Allah**, the Most Beneficent, the Most Merciful

The poor servant, *Ahmed bin Muhammed bin Ajeebah Al-Hasani* expresses unto his Master (**Allah**) by whom he is enriched from being in need of any other besides Him (May **Allah** be compassionate to him and select him [for His gnosis, spiritual unveilings and among those acquiring His favour]).

All praise is due to **Allah** who had filled the hearts of His *Awliya* (worshippers who are dear to Him through their absolute obedience, intense worship and His selection) with His love. He had selected their *Arwaah* (internal souls) to witness His greatness. He prepared their *Asraar* (inner souls) to carry the responsibilities of His gnosis. Their hearts therefore delight in the meadows of the Paradise gardens of His recognition. Their *Arwaah*

⁸ Surah Baqarah verse 269. It must be noted that the word *Hikmah* appears in many verses of the Qur'an e.g., 2:129, 2:151, 2:231, 2:269, 3:164, 4:113, 5:110 and in 2:251, 3:48, 4:54. In the first set of verse the word *Hikmah* predominantly refers to the *Ahadith*, which also, as part of its broad teachings, entail the general concepts of wisdom. Thus, wisdom in the above verse is incomplete if it is void of the prophetic teachings. Wisdom would also be absolutely void if it fails to be within the structure of the teachings of hadith. Thus, no one can claim the Divine gift of pure wisdom in the absolute sense without having known the science of hadith.

(internal souls) remain taking enjoyment in the gardens of His Kingdom. Their *Asraar* (inner souls) continue making *Tasbeeh* in the oceans of His greatness. Their thoughts thus extract the sapphires of knowledge and their tongues articulate with the aphorismatic jewels and with the sum understandings of many (great spiritual) minds. Thus, glory be to Him who had selected them to be at His presence and particularized them for His love. They are either *Saalik* (travelling to Him), or *Majzoob* (highly attracted to Him), or *Muhibb* (Loving him intensely) or *Mahboob* (become His beloved by their deeds and His grace). He had annihilated them in the love of His being and kept them in existence through witnessing the traces of (the manifestation of) His attributes.

May **Allah's** *Salaah* and *Salaam* (Salutations) be upon our leader, Muhammed *Sallallaahu Alayhi Wa Sallam*, the fount of (religious and spiritual) sciences and of *Anwaar* (spirituality and spiritual light), the mine of sciences for *Ma'hrifah* (recognition of **Allah**) and *Asraar* (spiritual secrets and inner souls). May **Allah** be pleased with his devoted companions and his pure family.

After everything, before everything and together with everything: The science of *tasawwuf* is among the most lofty of sciences in value, the highest in terms of position and honour and the most towering as a sun or full moon. Why not – when it is the core of the *Shari'ah* and the pathway for the *Tariqah* (The second path in *tasawwuf* that is at a higher level but remains to be a stage beneath the stage of *Haqiqah*). It is from its realm that the rays of

Haqiqah (ultimate recognition of **Allah**) shine. The greatest work compiled in this regard is the *Hikam Al-Ataa'iyah* "**The Maxims**" of **Ibn Ataa'ullah**. It is the divine gifts and Sustainer's conferred secrets. It has been spoken by the sanctified thoughts and the secrets of the Mighty. I heard the *Sheikh* of our *Sheikh*, my Master Al-'Arabi May **Allah** be pleased with him say: I heard the *Faqieh* (jurist) *Al-Banani* say something to the effect that: The *Hikam* of *Ibn Ataa'ullah* was almost a revelation. If *salaah*⁹ were permissible by anything other than the *Qur'an* it would be permissible by the speech in the *Hikam*.

Our *Sheikh*, the 'Aarief (Gnostic who recognises **Allah**), the *Waasiel* (One who reached the spiritual station of acquiring the rank of nearness to **Allah** in action and recognition of His being), the *Muhaqqieq* (One who strives to attain the absolute reality in his effort to know **Allah**), the Perfect (in his acquired attributes of piety and spiritual levels), my Leader *Muhammed Al-Buzaidi Al-Hasani*¹⁰ had requested that I write a moderate commentary on it (the *Hikam*) that elucidates its meanings and gives clear meaning to the essential elements of the science. Taking support from the power and strength of **Allah**, the openings He grants from His knowledge and His wisdom or aspects appropriate to that wisdom from the speech of people, I complied with his request and turned to his desire hoping that favours are

⁹ Form of Islamic worship discharged 5 times daily by Muslims.

¹⁰ *Sheikh Sayyidi* Muhammed bin Ahmed Al-Buzaidi Al-Hasani

acquired by it (from **Allah**) and that general benefit is spread by it.

(My guidance is with none besides **Allah**. Upon Him I trust and unto Him I repent).

I titled it as “Awakening of the aspirations as a commentary to the *Hikam*.” May **Allah** allow it to be purely for His great being by the dignity of our selected and noble *Nabi* upon who be the most meritorious *Salaah* (Divine Mercy and blessings) and the most pure of all *Salaam* (salutations).

We would present two introductions to this work: One on the definition of *tasawwuf*, its contents, its formulators, its name, the sources of its origin, the *Shari’ah* ruling on it, a conception of issues related to it, its merit, its relation and its benefit. The second introduction would be a biography of the *Sheikh* and mention of his good qualities.

Its definition:

Junaid¹¹ defined *tasawwuf* (Islam's spiritual and mystical path) as “When **Allah** kills you from your own self and

¹¹ From the earlier chain of Tasawwuf Masters “ It was taken from *Sarray* by the *Imaam* of this *Tariqah*, the manifestation of the giants of *Haqiqah*, *Abul Qaasim Muhammed bin Al-Junaid Al-Khazzaaz*” we learn that Junaid refers to this Master and not to Junaid Al-Baghdadi.

enlivens you thereby.¹² He also said: That you be with **Allah** without any intermediary. (*Tasawwuf* is also defined by the following expressions) - It is said: (It means) Acquisition of every lofty character and discarding every evil attribute (i.e. Having all forms of good character and discarding every religiously detested attribute). It is said: It is noble character that is manifest in noble periods of time with noble people. It is said: That you do not own anything and nothing owns you. It is said: Allowing the *Nafs* (Internal self) to continue and be left with **Allah** for whatever He intends (i.e. Allowing the *Nafs* [internal self] to travel and continue life by **Allah's** decree without objection to His planning). It is said: *Tasawwuf* is based on three attributes – Having continued poverty and need, trying to achieve **Allah** by spending (for good) and giving preference (to others in need) and leaving planning and (your) choice. It is said: Dealing with realities and despairing from that which is in the hands of the creation (i.e. Accepting the true realities of existence and despairing from that which is in the hands of the creation for the fulfilment of needs). It is said: Remembrance (of **Allah**) with having union (with Him), having strong ecstasy of love (with **Allah**) with attentive listening (and obedience) (to Him), and having deeds with following (the teachings of the Messenger, Muhammed SAW). It is said: Submission before the door of the Beloved (**Allah**) even though you are expelled (due to misdeeds). It is said: The purity of

¹² i.e. When **Allah** kills all your evil attributes and desires of yourself and thereby enlivens your spiritual and illuminated self through the elimination of vile attributes.

nearness (to **Allah**) after the phase of instability due to being distant from (the realisation of) **Allah**. It is said: Sitting with (or to be with) **Allah** without worry¹³. It is said: Protection from viewing the creation (for the fulfilment of material needs and as the means of changes).

The sign of a true *Sufi* is that he goes into poverty after having had richness. He is disgraced (or humbled) after having respect (or status) and is concealed after having had fame.

The sign of a false *Sufi* is that he becomes rich after having gone through poverty and that he gains respect after having been disgraced and that he becomes famous after having been unknown. This was said by *Sheikh Abu Hamzah Al-Baghdadi*.

Al-Hasan bin Mansoor said: The *Sufi* is a single being, no one accepts him (i.e. besides **Allah**) (also i.e. non recognizes his closeness to **Allah**) and he does not accept anyone (besides **Allah** in his heart and for the ultimate fulfilment of all forms of need). It is said: The *Sufi* is like the earth, all forms of dirt (harm and hurt from people) are thrown upon him but nothing except all forms of goodness emanate from him. He is trampled (harmed) by the good (pious) and the sinful people. The scholars say: The worst type of all evil is a greedy *Sufi*. Shibly said:

¹³ This position is only attained after pursuing the path of *tasawwuf* in a true form.

"The *Sufi* is detached from the creation and is related to the *Haqq* (i.e. the Truth in terms of His existence, the Rightful in terms of His attributes and the Real in respect of the rational impossibility for the existence of creation and cosmic space without His reality and Sublime Being— i.e. **Allah**) because **Allah** says: *And I have selected you for myself*¹⁴.

He then also said: The *Soofiyyah* (those who have reached the spiritual ranks of *tasawwuf*) are children in the lap of the Creator. It is said: The *Sufi* is neither carried by the earth, nor shaded by the sky, i.e. cosmic space does not limit him (meaning that he exists purely because of **Allah** and for **Allah** and he considers all material influences as the pure grace of Allah). *Sheikh Zarook* (R.A.) said, "*Tasawwuf* has been defined and interpreted by over two thousand definitions." Each definition reverts to an implication that relates to a true turning (and association) with **Allah**. All the definitions reflect diversity regarding the single being of **Allah**. And **Allah** knows best. He then said: The diversities relating to the single reality (of **Allah**), even if many, indicate to the depth in the perceptions of those who carry it (the meanings of the reality of **Allah**). Thus, if all these revert

¹⁴ This is verse 41 of Surah Taha. Allah tells Moosa A.S., after his arrival from Madyan, that He had selected him for Himself. Shibly thus attempts to infer this pure and absolute selection upon a true Sufi since such a person's actions would be purely for Allah and in the format of His obedience. Thus, gaining a similar natured acceptance from Allah due to the complete obedience and constant spiritual association like the prophets although the prophets' spirituality is of a very much higher degree.

back to a single source that comprises the totality of what is said in regard to it (the existence of **Allah** with the sum of His manifestations), then all these interpretations only reflect an angle that is understood (and viewed) of Him (**Allah**). Also, the total interpretations are also related to the elaborations of each interpretation and each interpretation is relative to its own example in terms of knowledge, deed, spiritual taste etc. Thus, diversity in *Tasawwuf* is due to these issues. It is due to this that *Hafiz Abu Nu'aim* - May **Allah** have mercy on him – had quoted upon most of those mentioned in his *Hilyat-ul-Awliya*, a statement from their statements that is appropriate to such a person's (spiritual) state (and then) saying: And it is said that *tasawwuf* is like that. This means that each persons true *Tawajjuh* (turning and directing himself or herself to **Allah**) has a share of *Tasawwuf* and that each person's *Tasawwuf* is the sincerity of his own *Tawajjuh*. Therefore, understand!

He also said: Rule: The sincerity of *Tawajjuh* is conditional upon *Al-Haqq Ta'ala* (**Allah**, The Real, Exalted) being pleased with it and it (the act and the sincerity) being in a manner that **Allah** is pleased with. Any conditional matter cannot be valid without the fulfilment of its condition.

Allah says, "And He (**Allah**) is not pleased with *Kufr* (disbelief [any non-Islamic belief]) for His servants." Thus (striving for) the realization of *Imaan* is essential for them. **Allah** says; "If you express thanks, He will be pleased with it for you."

It is therefore obligatory to act according to Islam. There cannot be *tasawwuf* except by *Fiqh*¹⁵ since **Allah's** external orders are not understood except through *Fiqh*. Neither can *Fiqh* truly exist except with *tasawwuf*. This is because there is no deed (since **Allah** does not accept any deed) except by true relation to Himself (**Allah**). *Tasawwuf* and *Fiqh* also cannot exist, except with true *Imaan* since neither of the two (*Fiqh* and *tasawwuf*) is accepted without it. It is therefore necessary to unite both aspects due to the mutually interdependent nature of both aspects in the *Hukm* (ruling of guidance), just like the necessary existence of *Arwaah* (souls) for the bodies since there is no place of existence for it (souls) except in it (bodies) just like there is no perfection for it (souls) except by it (bodies).

It is from these matters that *Imaam* Malik said: He who takes on to *tasawwuf* without *fiqh* had taken (the path) to apostasy. He who had acquired *fiqh* but did not engage in *tasawwuf*, he had taken (the path) of *Fisq* (deviation from religious instruction) and he who had united both these aspects had indeed taken (the path of) realization (of **Allah** in both the dimensions).

I said: The first had taken to apostasy since he is (actually) claiming *Jabr* (that all actions are decreed and forcefully executed thus rendering you unanswerable for

¹⁵ **Allah** says, "He (**Allah**) has been pleased to have Islam as a religion for you." Islamic practice is codified in jurisprudence. The latter is the proper legal code that provides the methodology of worship that is an obligation upon us. It also enables us to understand and govern the various forms of human interaction.

your actions) that negates the *Hikmah* (Wisdom of **Allah**) and *Ahkaam* (obligation to follow the Quranic and prophetic teachings). The second had made *Fisq* since his knowledge is void of true *Tawajjuh* that prevents disobedience to **Allah** through the absence of *Ikhlās* (sincerity), which is a condition in *A'hmaal* (deeds). The third had taken to realization since he had truly undertaken to uphold the very essence of trueness. Thus know that since there is no existence for it (*tasawwuf*) except in it (acts done by *fiqh* rules), just like there is no perfection for him (in his deeds) except by it (*tasawwuf*). So understand this.

As for its contents

It is the very Sublime Being of **Allah** since this is the objective searched for by striving to acquire recognition either by evidence or by witnessing and experience. The first level is for students and the second is for the *Waaseeleen* (Those who have gained closeness). It is stated that its contents is the *Nufoos* (internal self of people, hearts, *Arwaah* (souls) since and attempt is made to purify and discipline these (organs and metaphysical elements). This definition is near to the first definition since he who knows his *Nafs* (internal self) knows his *Rabb* (Sustainer).

As for its formulator

The science has been introduced by *Nabi SAW*. **Allah** taught it to him by *Wahi* (revelation) and *Ilhaam* (inspiration). *Jibra'eel A.S.* had first descended with the

Shari'ah and when that was established, he descended a second time with *Haqiqah*. He then selected some for it and not others.¹⁶

The first person to speak about it and manifest it was *Sayyiduna Ali* May **Allah** honour him. *Hasan Al-Basri* learnt the science from him. His mother was *Khairah* the *Maulah* (freed slave) of *Umm Salamah*, the wife of *Nabi SAW*. His father was the *Maula* (freed slave) of *Zaid bin Thabit R.A.* *Hasan* passed away in the year One hundred and ten After *Hijra* (prophetic migration). The science was learnt from *Hasan* by *Abu Sulaiman Habieb Al-Ajmi*. It was taken from *Habieb* by *Daud At-Taai* (death 160 A.H.). It was taken from *Daud* by *Abu Mahfooz Mahroof bin Fairouz Al-Karkhi R.A.* It was taken from *Al-Karkhi* by *Abul Hasan Sarry bin Muglis As-Saqti* (death 151 A.H.). It was taken from *Sarry* by the *Imaam* of this *Tariqah*¹⁷, the manifestation of the giants of *Haqiqah* (those who acquired the gnosis of **Allah**), *Abul Qaasim Muhammed bin Al-Junaid Al-Khazzaaz*. His origin is from *Nahawand* and grew up in *Iraq*. He learnt *fiqh* from *Abu Thaur* and he accompanied *Imam Shafi*. He issued

¹⁶ This is incorrect since *Jibra'eel A.S.* descended on numerous occasions with various segments of the *Shari'ah* and the *Qur'an* over a period of 23 years. Many of which dealt with sincerity and the issues relative to the science of *Tasawwuf*. There is no proof in the *hadith* that he descended a second time purely for conveying the structure of *Haqiqah*. The *hadith* of *Ihsaan* which reflects a meaning that implies "if you cannot see Him then worship Him as if He is seeing you" does relate to this issue and was a decent for the purpose of teaching this aspect of *Ihsaan* which relates to *Haqiqah*.

¹⁷ Chain and branch of scholars of *Tasawwuf*

fataawa (verdicts in matters of Islamic law) on the *Mazhab* of Abu Thaur. He then accompanied his maternal uncle As-Sarry, Abul Haarith Al-Muhaasaby and others. His speeches and events relative to him have been compiled in many works. He passed away in the year 297 A.H. His grave is famous in Baghdad and well visited. *Tasawwuf* then spread among his companions etc. This continuation will not terminate until *Deen* (of Islam) ends in the world.

From another narration: It was taken from Sayyidina Ali R.A. by the first of the *Aqtaab* [Arabic plural of *Qutb*] (Spiritual axis and central pole of authority in the gnosis of **Allah**), his son, Al-Hasan. It was taken from him by Abu Muhammed Jaabir. It was then taken by the *Qutb* Sa'eed Al-Ghazwani, then by the *Qutb* Fathus Sa'ood, then the *Qutb* Saad, then the *Qutb* Sa'eed, then the *Qutb* Sayyidi Ahmed Al-Marwani, then Ebrahim Al-Basri, then by Zain-ud-Deen Al-Qazwini, then by the *Qutb* Shamsuddien, then by the *Qutb* Taaj-ud-Deen, then by the *Qutb* Noor-ud-Deen Abul Hasan, then the *Qutb* Fakhr-ud-Deen, then by the *Qutb* Tuqayyied Deen Al-Fuqayyier, then by the *Qutb* Sayyidi Abdur Rahman Al-Madani, then by the great *Qutb*, my Master Abdus Salaam bin Mashish, then by the famous *Qutb* Abul-Hasan As-Shazili, then by his Khalifah (successor) Abul Abbaas Al-Marsi¹⁸, then by the great Gnostic (of **Allah**), Sayyidi Muhammed *Bahr-us-Safaa*, then by the '*Aarief*' (Gnostic), his son Sayyidi Ali bin Wafaa, then by the

¹⁸ He was Andalucian (d. 686/1288). He was said to be, like his own master, the polar saint of his epoch (*Qutb uz-zamaan*).

famous *Wali* (Friend of **Allah**) Sayyidi Yahya Al-Qadiri, then by the famous *Wali* Sayyidi Ahmed bin Aqabah Al-Hadrami, then by the great *Wali* Sayyidi Ahmed Zarook, then by *Sayyidi* Ebrahim Afhaam, then by *Sayyidi* Ali As-Sahaaji who was famously known as Ad-Dawwaar, then by the great *Aarief* Sayyidi Ibn Abdur Rahman *Al-Majzooob*, then by the famous *Wali* Sayyidi Yusuf *Al-Faasi* (from Fez), then by the ‘*Aarief*’ Sayyidi Abdur Rahman *Al-Faasi*, then by the ‘*Aarief*’ Sayyidi Muhammed bin Abdullah, then by the ‘*Aarief*’ Sayyidi Qasim *Al-Khasasi*, then by the ‘*Aarief*’ Sayyidi Ahmed bin Abdullah, then by the ‘*Aarief*’ Sayyidi Al-‘Arabi bin Abdullah, then by the great ‘*Aarief*’ Sayyidi Ali bin Abdur Rahman Al-Umrani Al-Hasani, then by the famous ‘*Aarief*’ the *Sheikh* of the Shuyookh Sayyidi and my Master *Al-‘Arabi* Ad-Darqaawi Al-Hasani, then by the perfect ‘*Aarief*’, the *Muhaqqiq* (One who strives to attain the absolute reality in his effort to know **Allah**), the *Waasiel* (One who reached the spiritual station of acquiring the rank of nearness to **Allah** in action and recognition of His being), our *Sheikh* Sayyidi Muhammed bin Ahmed Al-Buzaidi Al-Hasani, then by the servant of his *Rabb* (Sustainer), the least (in status) from all His servants, Ahmed bin *Ajeebah Al-Hasani*, then many others from him. The favour is purely due to **Allah**, the Mighty, the Great.

As for its name

It is named as the Science of *Tasawwuf*. There is a great diversity of views regarding the derivation of this appellation. These are concluded in five aspects. The first

is that it is derived from *As-Soofah* (Cotton) since he/she (The person in the path of *tasawwuf*) is like discarded (raw) wool that has no inherent planning capability. The second is that it is derived from the soft hair that grows on the nape due to its supple nature. The *Sufi* is easy going and supple like that organ (of the body). Thirdly: It is from *Sifah* (attribute) since its entirety relates to the acquisition of good attributes and discarding vile qualities. Fourthly: It is from *Safaa* (Purity and clearness). This view had been verified as authentic and even *Abul Fath Al-Basti* May **Allah** have mercy upon him said with regard to the word *Sufi*:

*Takhaalafan Naasu fies Sufi wakhtalafoo
 Jahlan wa Zannoohu Mushtaqqann minas Soof
 Wa Lastu Amnahu haazal Ism illa fatan
 Saafaa, fa Soofiya hattaa sumiya As-Sufi*

People differed with regard to the (derivation of the) name *Sufi* and they differed

In ignorance and thought it to be extracted from
Soof ([raw] wool)

I will not confer this name except to a youngster

Who strove to purify himself, then became
 purified until he was titled *As-Sufi* (The Purified).

Fifthly: It is taken from the word *Suffah* (The ledge) of the *Masjid-un-Nabawi* which was a home for the *Ahl-us-Suffah* (people of the ledge) since the *Sufi* corresponds to them in regard to the attribution **Allah** had given them where He said:

And obligate your *Nafs* to have patience (in remaining) with those who worship their *Rabb* (Sustainer) in the morning and in the evening wanting His Being (i.e. His pleasure).

This is the primary basis to which every statement reverts in this regard. This was said by *Sheikh Zarookh Rahimahullah* (May Allah have mercy upon him).

As for the sources of its origin

It is composed from the *Kitaab* (the *Qur'an*) and the *Sunnah*, the *Ilhaamaat* (inspirations) of the pious and the *Futoohaat* (spiritual unveilings) of the *'Aariefeen*. They have also (Sometimes) included aspects of *fiqh* (Islamic jurisprudence) within this due to the need thereof in *Ilmut-Tasawwuf* (The science of *tasawwuf*). *Imaam Ghazali*¹⁹ had written on these issues in his *Al-Ihya* (Enlivening of the Sciences of Religion) in four chapters:

¹⁹ Quotation from other sources of Islamic Legislation and other scholars of *Tasawwuf* is indicative of the essentiality and value of other writings in these fields. It is obvious that the Book of *Ibaadaat* in *Ghazali's* work is relative to those following a Shafi interpretation of Islam. It is not a requirement for those for follow other *Mazaahib* (juridical schools of Islamic law). The latter must refer to the Books on the *Ahkaam* of *Ibaadaat* of their own schools or juridical inclination. Surprisingly the author refers to this work of the Shafi School of Islamic while he is quoted to be a follower of the Maliki School. Perhaps it was due to his residence in Egypt where his dictations were most likely to a predominance Shafi followers. It was thus that *As-Subki* hesitated between classifying him to be a Shafi or a Maliki in *Tabaqaat* V, 176.

The book of the forms of *Ibaadaat* (worship), the Book of *Aadaat* (Customs), the book of *Muhlikaat* (destructive elements) and the Book of *Munjiyaat* (Elements that are saviours). All these are issues of (further) *Kamaal* (perfection) and not (absolute) essentialities (in this path), except the necessary elements from the Book of *Ibaadaat*. And **Allah** knows best.

The Shaari'hs (Legislator's i.e Allah's) view in this regard.

Imaam Ghazali says: It is a *Fard 'Ain* (Obligation upon every individual) since no one is free from any deficiency (faults) or sickness (spiritual diseases) except the *Ambiyaa* A.S. (prophets). Shazali (R.A.) said "He who does not engage in this knowledge of ours (the science of *tasawwuf*), will die continually doing major sins without knowing." This it is a *Fard 'Ain* it is necessary to travel to a person from whom this can be learnt when such a person is known for *Tarbiyyah* (Spiritual development) and (spiritual) medication is known to be acquired at his hands even though this means going against your parents. This is according to what more than one (*Sheikh* of the science) had written, like Al-Bilaali, *Sanoosi* and others. *Sheikh Sanoosi* (R.A.) said, "When the soul begins to dominate (rebel) like an enemy (in its cravings to violate **Allah's** orders), then it becomes compulsory to engage in *Mujaahadah* (spiritual striving) (against its anti-Islamic dictates) and acquire aid against it (to obligate it to comply to the orders of **Allah**) even if it be against the parents, just like (the duty to *fight*) the enemy when he appears. He said

this in *Sharh-ul-Jaziri*. How well has it been said by someone!

I risk for your love even my *Rooh* (soul)
 I travel on your sea - either (this) and either (that)
 I travel through every crevice in your love
 and I drink of your cup even if it be poison²⁰
 I do not attentively listen to those who prevent me
 I have an ear that is deaf from (hearing) critics
 I risk all concerns (dangers) in your love and I leave for
 your pleasure, even (the) father and (the mother).

As for a conception of issues related to it

This relates to knowing the technical terms and words used by scholars (Sheiks etc) (in the field) like

<i>Ikhlaas</i>	sincerity in actions
<i>Sidq</i>	being true to Allah
<i>Tawakkul</i>	having reliance upon Allah
<i>Zuhd</i>	being abstinent in this world
<i>Warah</i>	having piety
<i>Ridah</i>	being pleased with Allah's decision
<i>Tasleem</i>	releasing the soul to Allah's decree after adoption of necessary external measures
<i>Mahabbah</i>	having love for Allah
<i>Fanah</i>	being annihilated of intent and desire that is contrary to Allah's dictates
<i>Baqaa</i>	Allah's eternal existence, always remaining attached to Allah and being

²⁰ (or Difficult for me)

	aware of Allah's eternal existence. Also to continue in the path of spirituality by the consent of Allah.
<i>Zaat</i>	Allah's Being and remembering His Being
<i>Sifaat</i>	Allah's attributes and having realisation thereof of witnessing the manifestation thereof.
<i>Qudrah</i>	Allah's power and having conviction and faith (<i>yaqeen</i>) in Allah's power
<i>Hikmah</i>	recognising Allah's wisdom in all affairs of the creation
<i>Roohaniyah</i>	having spirituality in life
<i>Bashariyah</i>	being human in intent and deed (evil or good)
Knowledge of <i>Haqiqatul Haal</i> : Reality of the state.	
<i>Waarid</i>	A <i>noor</i> from Allah that is given as inspiration into the hearts of any of His servants which is of diverse types. The first takes the seeker (who desires Allah) out of negligence, the second places him into continued remembrance of Allah and the third removes him from his own perception ²¹
<i>Maqaam</i>	Station or level of nearness or distance from Allah or conferred position or level of knowledge and spirituality that allows reception of a varied degree of understanding from Divinely conferred unveilings and other states.

²¹ This interpretation is from a later section of the same work.

Etc.

Qushairi had mentioned a sufficing amount (of terms) at the beginning of his *Risala*. I had also gathered a work in which one hundred *Haqiqah's* (realities) of Tasawwuf had been mentioned. I titled it as *Mi'hraj-ut-Tashawwuf ilaa Haqaa'iq Tasawwuf* (The ascension of anticipation to the [inner] realities of *Tasawwuf*). Whoever intends may study it to seek aid in order to understand the discussions of the scholars (of *Tasawwuf*). The ultimate substance in the issues of this science is that these are matters that the *Saalik* (Person in the path of *Tasawwuf*) seeks in the course of his (spiritual) journey so that he may act in conformity to its dictates like *Ikhlaas* (sincerity) being a condition in deeds, *Zuhd* (abstinence) being a foundational element in the path, *Khalwah* (being alone) and having *Samt* (silence) being requisites and other similar issues. These are the elements of this art. It is necessary to contemplate on these matters before engaging in this science in terms of knowledge and deeds. And **Allah** knows best.

As for its merit

It had been stated that the primary substance of it is the very Priceless Being. His Being is the greatest (in the entire cosmic entity) on an absolute basis. Thus knowledge pertaining to Him is also the greatest on an absolute basis since the first (stage) thereof pertains to *Khashyatullah* (fear of **Allah** that implies that the person would be conscious of **Allah's** orders in all his affairs and would fear violating His orders.), the middle stage

relates to association with **Allah** and the last stage relates to knowing **Allah** and turning to Him. It is therefore that Junaid said: "If we knew of a more noble science under the sky than *tasawwuf* upon which we have discussions with our companions, I would have indeed striven towards it."

Sheikh Saqli R.A. said in his book titled: *Anwaar-ul-Quloob fee Ilmiel Mauhoob* "Spiritual rays of the heart in regard to (Divinely) bestowed knowledge":

He said: All those who attest to this knowledge are among the selected category. All those who understood it are among the selected of the selected. Each of those who have interpreted it and spoken on it (with authority and spiritual elevation) is like the star that cannot be reached and the sea that cannot be drained.

Another said: When you see someone blessed with attesting this path, then grant him glad tidings. When you see someone blessed with understanding in it, then envy his position. When you see someone speaking on it, then dignify him. When you see someone criticizing it, then flee from it as you would flee from a lion and abandon him. There is no science except that you can be independent of it at some point except the science of *tasawwuf* since it is never ever dispensable.

As for its relation to other sciences

It is a universal essentiality to all knowledge and a *Shart* (condition) in every science since there cannot be

(acceptance of) any knowledge or deed except by sincere *tawajjuh* (Turning) to **Allah** the Exalted. So *Ikhlaas* (sincerity) is a condition in all. This is relative to *Shari'ah* validity, reward and *Thawaab* (Divine compensation). As for external consideration, sciences are found in the external (Material and physical) entity without Tasawwuf but these are deficient or unacceptable. It is therefore that Suyuti²² said: The relation of *Tasawwuf* to other sciences is like *Ilm-ul-Bayaan* (Rhetoric) to *Nahw* (syntax of the Arabic language), i.e. it is perfection in syntax and a (linguistic) adornment to it. *Sheikh* Zarook R.A. said, "The relation of *tasawwuf* to Islam is like the relation of the soul to the body since it leads to the position of *Ihsaan* that *Rasulullah Sallallaahu Alayhi Wa Sallam* defined to *Jibra'eel* A.S. as, "that you worship **Allah** as if you witness Him" the *hadith* since there is no meaning to it (*Tasawwuf*) besides it (*Ihsaan*) as the pivotal basis of it rests upon *Muraqabah* (Contemplation) after *Mushahadah* (witnessing Divine manifestations and signs) or *Mushahadah* after *Muraqabah* otherwise there would be no existence to it (*tasawwuf*) and there would be no manifestations to it. Thus understand this. Perhaps he meant by *Muraqabah* (Contemplation) after *Mushahadah* that he returns to *Baqaa* (engagement in remembering **Allah**) after witnessing any sign of **Allah**.

As for its benefit

²² A great scholar of hadith and Tafsier from Egypt

Disciplining of the souls and having knowledge of **Allah**, the Most knowledgeable of all the unseen (in the earthly, metaphysical and heavenly life). You could also say: Its fruit (benefit) is the generosity of the *Nufoos* (Internal selves), blessedness of the chests (i.e. hearts) and good character with every creation.

Know that this science that we have discussed is not babble by the tongues, it is (diverse spiritual) *Azwaaq* (tastes) and (diverse spiritual) sentiments (feelings and ecstasy). It is not acquired from pages but taken from those having *Azwaaq*. It is neither acquired by “He said” and “It is stated.” However, it is learnt from service to the *Rijaal* (great masters of the science) and being in the company of those who reached perfection. By the oath of **Allah**, those who succeeded did not succeed except by the companionship of those who have succeeded. And **Allah** is the giver of *Tawfieq*.

As for the Sheikh’s Biography

He is the *Sheikh*, the *Imaam*, *Taaaj-ud-Deen* (Crown of the Religion [of Islam]), the Representative of the ‘*Aariefeen* (Gnostics), Abul Fadl Ahmed bin Muhammed bin Abdul Kariem bin Abdur Rahmaan bin Abdullah bin Ahmed bin Eesa bin Al-Husain bin Ataa-ullah. He is Juzaami in his *Nasab* (lineage), *Maliki* in his *Mazhab* (juridical school of Islamic law), Askandari (Alexandrian) in residence (in Egypt), *Al-Quraafi* in *Mazaar* (place of burial), *Sufi* in his *Haqiqah*, *As-Shazili* in his *Tariqah*, he was the astonishment of his era, the choice personality of his age and time. He passed away

in Jumaadal ‘Aakhier in the year seven hundred and nine (After *Hijra* – i.e. after the migration of *Nabi SAW* to Medina). This was said by *Sheikh Zarookh*.

He also said in *Ad-Dibaa-j-ul Muzahhab*: He was proficient in a variety of sciences, like *Tafsier* (*Qur’anic* interpretation), *Hadith* (Prophetic sciences), *Fiqh* (Islamic Jurisprudence), *Nahw* (syntax of the Arabic language), and *Usool* (Either the principles of *fiqh*, *hadith* or *tafsier* or all of these principles), etc. He was a *Mutakalliem* (expounder in the science relating to the attributes and Exalted Being of **Allah** and Islamic theological sciences), he provided advise in the format of the scholars of *tasawwuf*. A great amount of people benefited from him and followed his path. I say: He *Sheikh* Abul Abbaas Al-Marsi had testified to his *Taqdiem* (being in the forefront in religious and spiritual status). He said in the *Lataa’iful Minan*: The *Sheikh* said to me: Remain steadfast (on the path and in your spiritual and religious pursuits), for by the oath of **Allah**, if you remain steadfast, you will become a *Mufti* (Scholar of Islamic law who has reached the level of being enabled to expounded verdicts relative to issues in Islamic jurisprudence) in both the *Mazhabs* – He intended the *Mazhab* of the scholars of the *Shari’ah* and those having external knowledge and the *Mazhab* of the scholars who acquired (the spiritual status of) *haqiqah* [inner reality] and internal knowledge. He also said with regard to him: By the oath of **Allah**, this youth will not die until he becomes and inviter who invites to **Allah**. He also said with regard to him: By the oath of **Allah**, there will most definitely be a great status for you (in this world in terms

of religious status and spiritual elevation), By the oath of *Allah*, there will most definitely be a great status for you (in this world in terms of religious status and spiritual elevation). He said: He then was, by the grace of *Allah*, in a state (of loftiness) that I cannot deny.

He wrote five works: *At-Tanwier fee Isqaat-ied-Tadbier* (The Illumination in relation to the discarding of (personal) planning), *Lataa'if-ul-Minan*²³ (Subtleties of Divine benevolence) on the merits of his sheikhs Abul Abbaas and Abul Hasan, *Taj-ul-'Aroos*²⁴ (Crown of the bridegroom) which is a compilation from the (previous) two, *Miftah-ul-Falaah* (The key to success²⁵) on *Zikr* and the *Sulook* (The path to spiritual purity), He also wrote: *Al-Qaul-ul-Mujarrad fiel Ismiel Mufrad* (The pure discussion on the singular name [of *Allah*]) and this work, the *Hikam* upon we wish to speak and which entails (the following) four sciences²⁶ of those in the path (of spirituality):

(Firstly) Knowledge of *Tazkier* (Admonition to others) and *Wahz* (Giving advice to others). He acquired the

²³ Victor Danner states the work to be titled as “Kitab al-Lataif fi manaqib Abi l ‘Abbas al-Mursi wa shaykhihi Abi l-Hasan (“The Subtle Blessings in the Saintly Lives of Abu l-‘Abbas al-Mursi and His Master Abu l-Hasan”) p 13 Sufi Aphorisms.

²⁴ Taaj ul –arus al-haawi li-tahzieb in-Nufoos

²⁵ Miftah-ul-Falaah wa Misbah-ul-Arwaah (The key to success and the lamp of the souls).

²⁶ The sources of extraction indicate to humbleness of the scholar as well as interdependence in terms of learning and to the dignity and respect conferred to other scholars and masters of the path.

greatest share in this area. This (area of advice) relates to the position (status, rank and general level) of the common masses. Its contents have been extracted from the works of *Ibn Jauzi*, certain writings of *Al-Muhaasabi*, the introductions of the various chapters of *Al-Ihya* (of *Imam Ghazali*) and *Al-Qoot*, the *Tahbier* of *Qushairi* etc. that are relative to this section. And **Allah** knows best.

(Secondly) Purification of the deeds and rectification of the *Ahwaal* (States and conditions) by embellishing the internal with good characteristics and purifying it from despicable attributes. This is the allotment of *Muwajjiheen* (those directing themselves to **Allah**) from among the *Saadiqeen* (truthful [in their quest for **Allah**]) and the *Mubtadi'een* (those starting their spiritual quest) from the *Saalikeen* (Arabic plural of *Saalik*²⁷). He had attained a very good amount of it (the above related material). The sources of which have been the works of Ghazali, Sahrawardi and similar scholars.

(Thirdly) Realization of *Ahwaal* (desired states of spirituality) and *Maqaamaat* (spiritual levels), rules of *Azwaaq* (spiritual states) and *Manaazilaat* (progressive stations in spiritual levels bestowed through continuation in the path to the creator). This is the allotment of those in eagerness among the *Murideen* (disciples of the sheikh who intend to be with **Allah**) and the *Mubtadi'een* (those starting their [higher] spiritual quest) from among the *'Aarifeen* (Gnostics). This category is the class that has been mostly discussed in it. The source material for these

²⁷ Person travelling to Allah in terms of spiritual progress.

has been the works of Al-Haatimi on *Mu'aamalaat* ([rules on] dealings and associations), Al-Booni in the area of *Manaazilaat* and others.

(Fourthly) *Al-Ma'aarif* (levels of divine recognition) and *Al-Uloom-ul-Ilaahiyyah* (purely divinely bestowed sciences). This section contains (such) material (the nature of which is) not concealed (to the reader). His (other) works are filled with elucidating it (this work), especially the *At-Tanwier fee Isqaat-ied-Tadbier* (The Illumination in relation to the discarding of (personal) planning) and *Lataa'if-ul-Minan* (Subtleties of Divine benevolence) that are both like commentaries to the totality of this work.

In conclusion, this work entails all that which is found in the lengthy and abridged works of the *Sufiyyah* (Scholars and Masters in the field of *tasawwuf*) with an increase in elucidation but brevity of wording. He adopted a *Tawheed* (the Islamic belief on the oneness of **Allah**) related approach in this work. No one can deny that and nor can anyone censure it. He neither leaves out, for anyone who is associated to it (*tasawwuf*), any good quality but rather ensures that he adorns that very quality (upon him). Nor is there any evil attribute except that he removes²⁸ it from him by the permission of **Allah**. Like *Sheikh* Ibn Abbaad said in the description of the *Tanwier* "They are two brothers from a single father and a single

²⁸ I.e. guides him to discard such an evil attribute.

mother.” This was said by Sayyidi Ahmed Zarook in one of his commentaries²⁹.

Since the Science of *tasawwuf* is the result of correct deeds and the fruit of pure *Ahwaal* (states) “He who acts in conformity to that which he knows would be blessed by **Allah** with such knowledge that he does not know,” he therefore began his discussion on ‘*amal*’ (deeds). He thus said: From the signs of reliance upon deeds is deficiency in the level of *Rajaa* (hope) when misdeeds (and errors) are found (in your life).

I’htimaad (Reliance) upon something: (means) to be related to something and acquire support from it. ‘*Amal*’: means movement of the body or the heart. If it moves in conformity to the *Shari’ah* it is termed as ‘*Taa’ah*’ (Obedience). If it moves against the *Shari’ah* it is termed as *M’asiyyah* (Disobedience).

‘*Amal*’ (a deed), according to the scholars of this art, is of three types: ‘*Amal* of the *Sharia’h*’, ‘*Amal* of the *Tariqah*’, and ‘*Amal* of *Haqiqah*’ (reality). You could also say: the deed of Islam, the deed of *Imaan* (faith), the deed of *Ihsaan* (constant awareness of *Allah*). You could also say the deed of *Ibaadah* (worship and acts of devotion), the deed of ‘*Uboodiyyah*’ (being under subjection and

²⁹ We learn from Victor Danner’s work that Ahmed Zarook wrote numerous commentaries to the *Hikam*, thus the author Ibn Ajiba had either gone through some of those commentaries. We could also clearly deduce that some of the above introductory paragraphs have been definitely included by another unnamed scholar.

servitude) and ‘*Amal* of ‘*Uboodah* (Pure adoration) i.e. (gaining His proximity by deeds and actions, contemplation, reflection and recognition by) absolute freedom (Discretion, personal preference and desire). You could also say: The deed of *Ahl-ul-Bidaayah* (those starting), the deed of *Ahl-ul-Wast* (those in the middle) and the deed of *Ahl-un-Nihaayah* (those in the higher stages).

Shari'ah means to worship Him. **Tariqah** means to direct (yourself) to Him and **Haqiqah** means to witness Him. You could also say: **Shari'ah** is the rectification of the *Zawaahier* (external acts), **Tariqah** is the rectification of the *Damaa'ier* (mental acts) and *Haqiqah* is the rectification of the *Sa'raa'ier* (convictions, deeds and perceptions of the soul).

Rectification of the limbs is through:

- | | |
|----------------------|---|
| 1. <i>Taubah</i> | repentance from past sins |
| 2. <i>Taqwa</i> | fear of Allah and abstention from all |
| 3. <i>Istiqaamah</i> | consistent execution of all Allah's orders |

Rectification of the hearts is through:

- | | |
|----------------------|---|
| 1. <i>Ikhlaas</i> | sincerity |
| 2. <i>Sidq</i> | truthfulness in intent |
| 3. <i>Tamanienah</i> | establishment of internal peace, tranquillity and harmony after |

adoption of necessary external measures

Purification of the Saraa'ier (souls) is through:

1. *Muraqabah* contemplation and conscious remembrance of **Allah** with reflection upon your deeds
2. *Mushahadah* full realisation and constant awareness of **Allah's** existence, presence and monitoring
3. *Ma'rifah* true knowledge of **Allah**

You could also say: The *Zawaahier* (external acts) are rectified by *Ijtinaab* (Abstention from all Islamic prohibitions) and *Imtithaal* (following all the teachings of Nabi SAW). The rectification of the *Damaa'ier* (mental acts) is by feeing yourself from all *Razaa'il* (evil attributes) and *Tahliyyah* (adornment) by the diverse types of merits. Rectification of the *Saraa'ir* would here refer to the *Arwaah* (souls): Obligating it to surrender and be humble until it is disciplined and trained with *Adab* (etiquette - Respect before **Allah** and the creation, each form of respect according to the level deserved.), *Tawaadu* (humbleness) and *Husnul-Khuluq* (Good Character). You should know that our discussion here revolves on those actions that obligate the cleansing of the limbs, the heart or the *Arwaah*. These were matters earlier specified with regard to each division. As for the *Al-Uloom-ul-Ilaahiyyah* (purely divinely bestowed sciences) and *Al-Ma'arif* (levels of divine recognition), these are the fruits of *Tasfiyyah* (purification) and *Tathier*

(cleansing). When the Asraar (inner souls) are purified, they become filled with *Uloom*, *Al-Ma'aarif* and *Al-Anwaar* (spiritual radiance and illumination). A shift from one *maqam* (spiritual position) to another cannot be made unless the previous *maqam* is realized.

So he whose initial levels have illuminated, his higher levels will also illuminate.

The level of *Tariqah* cannot be obtained (and reached) until the level of the *Shari'ah* is realized and the limbs are trained to conform to it. For example, that (in the case of) *Taubah* (it) is achieved with all its *Shuroot* (conditions)³⁰, that *Taqwa* (Fear of Allah) is realized with all its *Arkaan* (basic and chief elements) and that *Istiqamah* (Steadfastness) is achieved with all its divisions. The latter refers to following all *Rasulullah Sallallaahu Alayhi Wa Sallam's* sayings (teachings), actions and states (actual living format). When the *Zaahier* (external) is purified and becomes illuminated by the *Shari'ah*, then (only) can it transform³¹ from the external *Shari'ah* realm to the internal *Tariqah* level, which implies purification from all the (evil, vile and

³⁰ All the following conditions of repentance must be met:

- a. Firm intention not to revert to the sin
- b. If the sin involved usurpation of another's right or destruction or termination of another person's right, then such rights must be restored and fulfilled.
- c. Sincere repentance before **Allah** and having regret for committing such sins.

³¹ This transformation to the next level does not negate the continuity of the previous level within the life of the disciple.

despicable) human characteristics that would hereafter be given.

When it is purified from all the (evil, vile and despicable) human characteristics, it becomes adorned by the *Roohaaniyyah* (illuminated soul) characteristics. The latter means *Adab* with Allah in His *Tajalliyaat* (manifestations and unveilings) that are the *Mazaahier* (external signs of His appearance to the soul of the spiritually illuminated soul despite the fact that His existence remains eternally in the entire cosmic sphere). It is at this point that the limbs find rest from tiredness and nothing remains except good *Adab* before Allah (since the soul has now reached the level of spiritual existence with Allah).

One of the Realised (person who has achieved full realisation of **Allah**) scholar's has said, "He who has understood Islam's reality, can never stop doing good deeds. He who has acquired *Imaan's* reality will never engage in an action without (doing it for) **Allah**. He who has acquired the rank of *Ihsaan* will never be enabled to turn to anyone besides **Allah**.

The *Mureed* (disciple of the sheikh who intends to reach Allah spiritually) who intends to proceed to all these *Maqaamaat* (ranks), should not rely on himself, his actions and deeds or upon his strength and ability. He should rely upon the Creator's grace, His *Tawfieq* (Divine acceptance), *Hidayah* (Divine guidance) and *Tasdeed* (rectification).

Allah says: "And your *Rabb* (Sustainer) creates that which He wishes and He selects, they do not have a choice³²." Allah also said: "If your *Rabb* intended, they would not have done it³³." "If your *Rabb* intended, He would have made all people into a single *Ummah* (having a single religious identity), and they continue in disagreement except for the person who your *Rabb* has shown mercy³⁴."

Nabi Sallallaahu Alayhi Wa Sallam said, "None of you will enter *Jannah* through his deeds." The (*Sahabah*) questioned, "And not even you O *Rasulullah*?" He answered "And not even myself except if **Allah** enshrouds me with His mercy."

To therefore rely upon the *Nufoos* (internal selves) is a sign of wretchedness and despair. Reliance upon *Aamaal* (deeds) is because of not realising (and envisioning) the

³² Surah (28) Qasas verse 68. Allah is totally independent in His choices and He creates whatever He wishes. None can go against His orders and decisions. Thus we should not consider it impossible for Allah to select anyone to confer any of His gifts.

³³ Surah *An'aam* verse 112. If Allah intended these people would not have become enemies to their *Ambiyaa*, but Allah's wisdom desired this tribulation for the *Ambiyaa*. It is therefore that the soul has enemies against which an internal fight is obligatory as part of its trials in the path of acquiring the pleasure of Allah.

³⁴ Surah (11) Hood, verses 118 - 119. Allah, due to secret issues and His divine wisdom did not guide all the people to Islam and they will have diverse religious paths except those whom Allah had guided. Similarly, Muslims differ in their rank and association with Allah, those having His greater mercy will find greater closeness to Him and be spiritually elevated above the rest.

termination thereof. Reliance on spiritual states and *Karamaat* (miracles) is because of not being in association with the mentors of the field. Reliance upon **Allah** is through the *Ma'rifah* (faithful and true perception and recognition) of **Allah**. A sign of reliance upon **Allah**, is that (your) hope does not decrease in **Allah's** mercy if you ever went into disobedience. Neither is your *Rajaa* (hope in **Allah**) increased if you have shown kindness or engaged in good deeds.

You could also say: His fear will not be enhanced when he becomes negligent just like his hope does not increase when he is awake (with Allah's remembrance and recognition). His fear and hope remains in a continuity (of being at a level state) since his fear is from the *Shuhood* (witnessing) of the *Jalaal* (Might of Allah) and his hope is from witnessing the *Jamaal* (magnificence of Allah) The *Jalaal* of the *Haqq* (truth i.e. Allah) and His *Jamaal* do not change by any degree of increase or decrease, the same relates to whatever (spiritual condition) is created from (witnessing) both these (attributes). This is contrary to (the state of) him who (purely) relies upon *A'hmaal* (deeds). When his deeds decrease, his hope decreases and when his deeds increase, his hope increase due to him making these as partners to his *Rabb* and (imagined) realization (to Allah) by his (own) ignorance (or ignorance of the Being and attributes of Allah). If he acquires *Fanaa* (annihilation) from his own *Nafs* (internal self) and remains with his *Rabb*, then he would gain rest from his tiredness and realize the *Ma'hrifah* of his *Rabb*. It is necessary to have a *Sheikh Kaamiel* (perfect Sheikh) to remove you from

the toils of your *Nafs* and guide you to comfort by the *Shuhood* (witnessing) of your *Rabb*. Therefore the *Sheikh Kaamiel* (Perfect Sheikh [who is capable and spiritually qualified to guide you to Allah]) is him who grants you comfort from toils and not him who directs you to toil (in terms of demanding excessive deeds, improper and non-*Sunnah* methods and forms of prayers and action).

He who had directed you to (only) deeds had indeed tired you, he who had directed you to the world had indeed deceived you and he who had directed you to Allah had indeed advised you. (This is) as has been said by *Sheikh (Abdus Salaam) Ibn Mashish Radiyallahu Anhu*.

Being directed to **Allah** is a direction to forgetting the *Nafs*. When you forget the *Nafs*, then you would remember your *Rabb*. Allah says:

“And remember your *Rabb* when you forget.”

i.e. (also) (when you forget) all that which is besides Him (then) you will remember Him³⁵. The reason for tiredness is the remembrance of the *Nafs* (internal self) and concern for all its affairs and demands. As for him for

³⁵ This interpretation is a derived meaning and not a translation of the verse. The verse means that you must remember Allah whenever you forget Him due to various engagements and relations. However, the *Sheikh* is saying that due to human weakness, it is only when all these relations and engagements are forgotten or done for His pleasure and with the knowledge of His continued control that you would remember Allah.

escapes from it, he does not find anything but *Raahaa* (rest).

As for His, the Exalted's statement: We have indeed created the human in (a place of) hardship. *Surah Balad* (90) verse 4³⁶.

i.e. in tiredness, This is particularly for the *Ahl-ul-Hijaab* (Those who are spiritually veiled from Allah due to the sole engagement with material needs). You could also say that it is particularly related to the sustaining of the *Nufoos* (internal selves) (i.e. for the various difficulties etc. are faced for survival and continuation of earthly life and its relative demands in society).

As for him who has died, Allah says with regard to him:

“And if he (the deceased) is one of those brought near (to Allah's pleasure due to his good deeds), there is comfort (solace and sweetness), blessed and good provision and a Garden of Enjoyment.”³⁷

i.e. comfort in lieu of *wisaal* (ultimately reaching Allah), *Raihaan* (blessed and good provision) for *Jamaal* (external “Beauty” to satisfy his senses and appetite as a reward) and *Jannah* (Paradise) for *Kamaal* (inner

³⁶ After taking an oath in the earlier verses, Allah emphasises that He had created the human in situation where he constantly faces circumstances of hardships and trials from the moment of his conception within the womb, his birth, his breast feeding period, his weaning, his living, his sickness and problems of life, his life trials and death.

³⁷ *Surah Waaqi'ah* (56) verses 88-89.

perfection and purity, that allows admission to *Jannah*, but which is either attained in the world or granted as the grace of Allah through forgiveness.)

[They will not be touched, therein, by toil]³⁸

i.e. any tiredness but the *Raahah* (rest)(of the Hereafter and the material world) is not acquired except after tiredness (in duty to Allah or for the fulfilment of any need). Nor is success attained except by striving.

Jannah is surrounded by disliked issues.³⁹

<p>O deep lover, the meaning of our beauty (is that) Our dowry is highly expensive for whoever intends to propose to us. A (wanted) body that is weakened (and tired in worship) and a soul in (constant) striving (to attain the Hereafter) Eyelids that do not taste slumber (due to Allah's remembrance) A heart that has no other than Us therein If you ever desire then pay the price Annihilate your desires, if you wish, eternally It is only annihilation that will bring you to that courtyard Remove your sandals (in humbleness) when arriving at that vicinity, for therein exists our Master</p>

³⁸ Surah *Hajar* (15) verse 48.

³⁹ Thus its acquisition is difficult and not an easy task.

Be distant from both realms (the earthly and the Hereafter)

And remove all that exists between us from our midst.

And when you are asked: Who do you desire, then answer

I am the one who desires and he who I desire is myself (in conquest to acquire Allah)

He said in *Hall-ur-Rumooz*: Then know that you will not reach the stages of *Qurubaat* (nearness) until you traverse six stages. The first stage is: Weaning the limbs from violation of the *Shari'ah* teachings. The second stage is: Weaning the soul from common familiarities. The third stage is: Weaning the heart from the corrupt human vices and ills. The fourth stage is: Weaning the soul from the natural elements that distract and eliminate inner purity. The fifth stage is: Weaning the *Rooh* (soul) from sensible (perceptible) *Bukhooraat*⁴⁰ (evils, ills, spiritual impurities, and internal vices). The sixth stage is: Weaning the mind from sceptical thoughts. Through the first stage you would receive springs of wisdom from the heart. Through the second stage you would view the secrets of *Uloom Ladoonniyyah* (Divinely bestowed knowledge). After the third stage, you would the Higher angelic discussions (or invocations) would become manifest to you. In the fourth stage you would perceive the

⁴⁰ This is the translator's interpretation of *Bukhooraat* after referring to the Qamoos Al-Muhiet.

Revision stopped p 14 of the Arabic text

In the fifth stage, the Anwaar of Al-Mushaahadaatal Hubbiyyah (spiritual glimpses reflecting issues witnessed due to His love) would begin to appear to you. In the sixth stage, you would enter into the gardens of the Sublime being. At that point, you would

If He wants you due to His selective particularization (of your person), He will grant you a drink from the cup of His love, the sip of which will increase your thirst, your eagerness for its taste, your search for nearness (to Him) and agitation for drunkenness (in His love). End. This is intended thereby.

The hadith, "None of you will enter *Jannah* through his deeds..." seems to be in conflict with the *Qur'anic* verse, "Enter *Jannah* because of that which you were doing." [Surah Nahl, verse 32]

It should be noted that there cannot be any true disagreement between the *Qur'an* and the *Hadith*. Likewise, *Nabi Sallallaahu Alayhi Wa Sallam* elucidated and interpreted the *Qur'an*.

[Translator's opinion: If:

- a. the *Qur'an* refers to *Amal-ul-Qalb* (The heart's action) of accepting *Imaan* because Non-Muslims also do good deeds, but are not destined for *Jannah* and because **Allah** has promised entry into *Jannah* for those who have brought faith in Him,
- b. and the hadith be considered as referring to *Amal-ul-Jawaarih* (the limbs actions and doing of good deeds) since the good

deeds do not authorise entry in *Jannah* except by having *Imaan*, then this would be incorrect since both *Amal-ul-Qalb* and *Amal-ul-Jawaarih* represent a person's deeds.

It is thus that the following view is, Insha-**Allah**, a good interpretation of the apparent difference found between the *Qur'an* and the *hadith*.]

Sheikh Husnain Muhammed Makhloof states, in the interpretation of this verse, in his *Qur'anic* commentary titled *Safwatul Bayan lee Ma'aaniel - Qur'an*: (Entrance is due) because of your good deeds. This is the apparent cause because of its normal nature. However, the real cause is **Allah's** grace and mercy due to which such actions have been accepted and made a cause (for entry into *Jannah*).

His view is correct because both the heart's actions and the limb's actions are enabled by Allah and have been accepted, through Allah's grace, to be executed.

Tajreed (Divestment)

Tajreed-uz-Zaahir relates to discarding everything that diverts the limbs from **Allah's** obedience.

Tajreed-ul-Batien relates to leaving all that which distracts the heart from being present with **Allah**. This also means that the heart must be purified from every evil attribute and to adorn it with every noble quality.

He who makes *Tajreed* of his external-self, without *Tajreed* of his internal-self, is a great liar. It is similar to someone who plates silver upon copper (or any other cheap metal). The internal then remains of little value while the external is adorned. Those who have made *Tajreed* of the internal-self, without *Tajreed* of the external-self, are indeed attributed by a very good attribute. It is like someone who has plated copper upon gold or silver.

Generally, those whose external is adhered & attached to something, their internal-self is also attached to the same. Strength cannot be in both directions. He who has united **Tajreed-uz-Zaheer** to **Tajreed-ul-Batien** is indeed the perfect *Siddieq* (Saint). Such a person is the purified gold, without alloy, that is worthy to be in the **King's (Allah's)** treasury.

Sheikh Abul-Hasan Ash-Shaazali (R.A.) said: The etiquette of a Faqir (Sufi) that has divested himself is:

- a. Respect for the elders
- b. Mercy upon the youngsters
- c. Taking justice of the soul
- d. Not to take revenge for the soul.

Other aspects to be adhered to are:

- a. Companionship of the pious
- b. Abstention from the *Fujjaar* (those engaged in violating **Allah's** orders)
- c. Performing *Salaah* in *Jamaa'ah* (congregation)

d. Assisting the *Fuqaraa* (poor) and the *Masaakien* (destitute) with that which **Allah** had bestowed upon you.

Engagement with *Asbaab* (means) to acquire necessities of life:

The *Sufi* or disciple of *tasawwuf* has to remain engaged in those aspects that **Allah** had engaged him, to fulfil his needs until **Allah** Himself transfers him from that state or, even if that is through the instruction of his *Sheikh*. This could also be through a clear signal, e.g. when the means become impossible from all angles. He must then transfer to the state of *Tajreed* (Total divestment).

To intend to acquire the state of *Tajreed*, when **Allah** has engaged you with the means, is *Shahwat-ul-Khafiyyah* (Subtle desire). The *Nafs* (inner self) is perhaps intending to acquire *Raahah* (comfort and rest) while it does not have the *Yaqeen* (faith) to bear the difficulties of *Faaqah* (Poverty). Thus, when poverty befalls the soul, it becomes agitated, disturbed and unsettled. It then returns to *Asbaab* (means). The *Asbaab* are, then, more ugly to it than when he initially remained attached to it. This is therefore why it was *Shahwah* (Desire). The desire was subtle (*Khafiyyah*) because, in the external arena, he expressed *Inqitaah* (separation from needs) and *Tabattul* (self-denial). *Tabattul* is a noble stage but he, in his internal self, concealed his desire for *Raahah* (comfort and rest), *Karaamah* (miracles), *Wilayah* (Sainthood) or any other intentions. He did not intend to fulfil true

Oobudiyah (Servitude to **Allah**) or *Tarbiyyat-ul-Yaqeen* (development of faith). He had thus also lost *Adab* (respect) before **Allah** since the soul intended to exit by itself without patience until it was permitted.

The *Asbaab* must, however, not sever him from responsibilities of the *Deen* and he should acquire that which suffices for himself.

Allah wants you to remain in the state that He has placed you in, until **Allah**, Himself undertakes to remove you, in the manner that He had placed you into that position. It is not magnificent for you to disregard the means, but it is magnificent for the means to leave you.

You will only get *Raahah* (spiritual rest) when you make *Tasleem* (submission) to **Allah**.

If the *Mutajarried* (divested disciple) intends to return to means without clear permission, then he is lowering himself from the position of High *Himma* (resolution) to a lower resolution. It is *Suqoot* (dropping) from *Wilayatul Kubra* (Lofty Sainthood) to *Wilayatus Sughra* (Low-level Sainthood).

In conclusion, *Tajreed* without permission is engagement into *Sabab* (means) and engagement into *Sabab* by **Allah's** permission is *tajreed*.

In an authentic hadith, it is stated: "When I (**Allah**) love him, I am, for him; (his) hearing, sight and assisting hand. If he asks of me, I give him."

The *Aarief's* (Gnostic's) *Himma* (aspiration), when directed to any affair, is only realised if **Allah** had pre-destined such a happening's occurrence. If **Allah's** Taqdeer (pre-planning) has not allowed the realisation of the *Aarief's Himma*, then the gnostic expresses his *adab* (respect) to **Allah** and re-affirms his servitude to **Allah**. He does not become sad and grieved.

The *Sheikh* of our *Shuyookh*, Sayyidi Ali (R.A.) use to say: "When we say something and it happens, we are made happy once. However, when it does not occur, we are ten times more happy." This was because of his full realisation of **Allah** and of his position of *Oobudiyah* (servitude).

Everything in the universe is by **Allah's Qadhaa** (pre-determination), even a person's incapacity or intelligence.

Allah says: "*Inna Kulla Shay-in Khalaqnaahu be Qadar* [Surely We have created everything by pre-destination.]."

Allah says: "*Wa maa tashaa-oona illa ay yashaa'Allah* [And you do not even intend except if **Allah** intends (your intention)]." *Surah Insaan, Surah No. 76, verse 30*. The interpretation of this verse is taken from the commentary titled *Mawaahibul Jaleel*, that has been extracted (as a revision) from *Tafseer Baidaawi*.

Planning of Affairs

Things are praised or detested in the *Shari'ah*, also because of the eventual consequences that are resultant. Detested planning refers to that which will divert you from **Allah**, disable you from executing **Allah's** service, and prevent you from association with **Allah**.

Praiseworthy planning is that which leads you to **Allah's** nearness and His pleasure.

The Perfect Saint (*Al-Waly-ul-Kaamiel*), my Master (*Sayyidi*), Yaaqoot Al-'Arshi said:

"There will not be except that which He had planned.
 Thus, discard your concerns and subject
 yourself to **Allah**.
 Leave those of your engagements
 with which you are occupied, for then only
 will you rest."

Total engrossment in planning & selecting indicates towards the absence of *Basierah* (insight). Executing planning through **Allah's** guidance (*istikhara*) and help, and through reliance upon **Allah**, indicates to an illuminated insight. He also explained the futility of such engrossment in the statement, "Your striving for that sustenance which has already been decreed and guaranteed for you and your negligence upon that which has been demanded of you, is a proof of the withering of your *Basierah* (insight). When **Allah** wants to open and illuminate a person's *Basierah*, **Allah** engages him, in his external-self and life, with service unto Himself and places His love within his internal-self.

When **Allah** intends to disgrace His servant, He occupies him, in the external arena, with service to the Universe and places the latter's love within his internal-self. The servant remains in this position until **Allah** eventually destroys his *Basierah*.

Sheikh Zarook (R.A.) said, "The World is like Taalut's river. No one will be rescued from it except he who does not drink of it or him/her who only scoops a handful of it. He who drinks to the extent of his thirst will be destroyed." [Refer to the *Qur'anic* episode pertaining to Taalut]

The eyesight strength is reduced due to any foreign element falling upon it and effecting it. Likewise, the insight is effected by transgression against **Allah**. When the individual befriends the oppressors and adopts the love of position and fame, he will prefer the *dunya* (World) upon the Hereafter. This then leads to Islam's departure from him. You should not be deceived by his external appearance since he has no soul left in him.

The delay in **Allah's** gifts to you, should definitely not lead you to despair. **Allah** had guaranteed to answer you with that which He had selected for you and not by that which you select for yourself. This is also at the time that He selects for you and not at the instance when you want.

Al-Qayyoom [The Eternal Executor of Affairs] is one of **Allah's** attributes. **Allah** had eternally undertaken the affairs of His creation. This has been from His throne to the surface and bottom or inner section and depth of each element within His creation. **Allah** had specified, for each manifestation, a specific time and a limited period. For each individual, He fashioned a unique body structure and destined, for him, a specified sustenance.

When your heart is attached to any need of the World or the Hereafter, then revert your attention to **Allah's** promise. Be satisfied by **Allah's** knowledge and do not express any greed. Greed only leads to tiredness and disgrace.

The *Sheikh* of our *Sheikh*, my Master, Al-Arabi (R.A.) said, "People fulfil their needs by greed for these needs and by intense striving for them. We fulfil our needs by abstinence from them and through engagement with **Allah**, thus remaining unattached to need fulfilment."

Acceptance of supplications

Sometimes **Allah** does not fulfil some of your supplications or needs due to His kindness upon you since your request does not suit you and because it is harmful to your position.

Sheikh Abul Hasan said, "O **Allah**! We have been incapacitated from eliminating harm to ourselves, from positions that we know, by the details that we know. How then can we not be unable to do so, from where we don't know, by that which we do not know?"

Allah says: "And your **Rabb** creates that which He wishes and He selects. They do not have a choice (therein)."

Sometimes **Allah** answers and accepts your supplication. However, for receiving that need, He has specified a time that is more suitable and beneficial to you. Sometimes He stores that for you in the Place of Honour and Eternity (The Hereafter). This is then better for you and would eternally exist.

Rasulullah *Sallallaahu Alayhi Wa Sallam* said, "There is never anyone who supplicates except that he would be between one of three (positions). Either his request is speedily granted, either its *Thawaab* (reward) is stored for him in the Hereafter, either an evil, to its equivalent, is diverted from him."

Thus, when you supplicate, you should leave its result to **Allah's** choice and be pleased with His selection. You should then make *Tasdeeq* (attestation) of **Allah's** promise in the aforementioned *hadith* and be convinced that the supplication would be executed in the manner selected by **Allah**. You should not doubt its consequences. Your *Basierah* will then open and your soul will find delight. If you do not accept this, it will be a blemish upon your insight and your spirituality will dwindle.

Basierah is the mental faculty to perceive things, especially the subtle meanings & implications related to spiritual & religious matters.

Dear *Muried* (Disciple), if you are a *Siddieq* (Saint or firm testifier of **Allah's** Unicity), then you should not

doubt the fulfilment of **Allah's** promise whenever such a promise is through the texts of revelation, the authentic *ahadith* or the *Ilhaam* (inspiration) given to **Allah's** friends or yourself. Sometimes the period of waiting for fulfilment is lengthy, at other times, it is brief.

Difficulties, trials and tests

When **Allah** opens any door or affair, whether it be that of difficulty, ease or an extra-ordinary event, by which you are directed to Him, then know that **Allah** has concern for you and had intended to select you for His presence and to place you near Him. Therefore show total *Adab* (respect) to Him, by being in the state of *Ridhaa* (happiness) and *Tasleem* (Submission). You must then face **Allah** with joy and delight. This door (of an event) has not been opened except because He intends to lift a *Hijaab* (one of the veils) that exist between you and Him.

The body's actions and deeds of *Ibaadah* are given as a gift from you to **Allah** in order to reach Him. These *A'maal* (deeds) are adulterated, at times, by impure intentions and deficiencies in execution. Thus, there is a great difference between that which you present and the Divine knowledge and Divine gifts of recognition that is given to you by **Allah**.

Dear *Muried* (disciple), you should thus allow your soul to revel in joy when these *Ta'arru-faat-ul-Jalaaliyah* (signs to recognise **Allah**) are unveiled to you or descend upon you. Part of **Allah's**

gifts are also the sicknesses, droughts, difficulties, fears and other aspects that are difficult for the soul to bear. Examples of these, are poverty, humiliation, harm from creation and other things that the *Nufoos* (souls) detest. Whenever any of these afflictions befall you, you should remember that these are great favours and abundant gifts.

The *hadith* states, "The most severe trials are experienced by the *Ambiyaa* among you. Thereafter, by those who are most close to them. Thereafter, by those who are most close to them."

When **Allah** intends to shorten the distance between Himself and His servant, He afflicts him with trials until he is purified, becomes sincere and burnt of sins. He then becomes worthy of **Allah's** presence just like silver and gold is purified by fire to deserve placing in the King's treasury. The *Shuyukh* and the '*Aari-foon* (gnostics) are always happy with these afflictions & problems and prepare to receive them in order to earn **Allah's** gifts.

The *Sheikh* of our *Shuyukh*, *Sayyidi*, Ali Al-Umrani (R.A.) use to title afflictions as "*Lailat-ul-Qadr*." He use to say that every acquisition of such trials and tests is like "*Lailat-ul-Qadr*" which is better than a thousand months.

<p>If time had decreed (through Allah) that poverty knocks upon my door I would open to it, the door of happiness and delight.</p>
--

I would express to it, "*Ahlan wa Sahlan wa Marhaba* (You have come to your family, make yourself at home and welcome)."

For indeed, the time you (poverty) spend
with me is more fulfilling than the night of
Qadr.

Trials are tests from **Allah** and scales to judge people. It is by these that gold & silver is distinguished from copper. Many of those who express, through their tongues, *Ma'rifah* (**Allah's** recognition) and *Yaqeen*, are thrown into the depths of despair and reject **Allah's** decision and decree when the storms & winds of *Aqdaar* (pre-determined destinies) blow. He who claims that which he does not possess, will be disgraced by the testifications of the *Imtihaan* (test).

The *Sheikh* of our *Sheikh*, *Maulaya* (My Master) Al-Arabi (R.A.) would often say: It is most surprising that he who seeks **Allah's** *Ma'rifah* and is eager to acquire it, begins to flee from it and detests it when **Allah** makes Himself known to him through trials.

Our *Sheikh*, Al-Yaziedi (R.A.) said, The *Ta'arru-faat-ul-Jalaaliyyah* (Ways, trials and difficulties through which **Allah** makes His manifestations) are of three types:

1. Punishment and distancing from **Allah**.
2. Warning.
3. Increase in nearness to **Allah** and progress in spiritual attachment to Him.

1. He who shows transgression against the *Shari'ah* and does not show *Adab* before **Allah** is punished. He, however, still remains ignorant of the cause for punishment and thus becomes angry and despairs of **Allah's** mercy. He detests **Allah's** planning and gifts. He therefore increases in distance from **Allah**.
2. He who shows transgression against the *Shari'ah* and does not show *Adab* before **Allah** is punished by Him. He then recognises **Allah's** orders, executes **Allah's** instructions, becomes aware of his bad *Adab* and transgression. He thus awakes from his negligence and heedlessness. Thus, **Allah's** punishment is, for him, a *Ni'mah* (blessing) in the form of *Niqmah* (adversity).
3. A person is obedient to **Allah** but still suffers difficulties, adversities and illnesses, etc. He, however, still shows *Adab* before **Allah** and continues to thank **Allah** and execute His commands. He thus progresses, by these trials, to the position of firm *Yaqeen* and stability in *Imaan*.

It is thus that some scholars have said, "Capability and strength would be known by the strength of the examination."

Whenever **Allah** manifests Himself to you by His attributes of strength (e.g., **Al-Qawiy**) and mightiness (e.g., **Al-Aziz**), by presenting difficulties to you or by limiting and withdrawing some of His gifts to you due to His attribute **Al-Qabidh** (The Withholder), then you

should meet Him in weakness and humbleness. You should also be internally delighted.

The *Sheikh* of my *Sheikh*, *Maulaya* (my Master), *Al-Arabi* (R.A.) said: All these issues (pertaining to difficulties and trials from **Allah**) are nothing but one reality. If you drink it as honey, you will find it as honey. If you drink it as milk, you will find it as milk and if you drink it as the *Hanzal* (bitter colocynth), then you will find it as a *Hanzal*. Thus drink, my brother, the good and not the bad.

This implies that you should face and accept **Allah's** trials in happiness. Don't hurry for that which **Allah** had delayed, nor ask for the delay of that which **Allah** had speedily brought or presently placed.

The variety of *Al-A'maal-uz-Zaahirah* (external actions) would be diversified according to *Al-Ahwaal-ul-Baatinah* (the internal states). You could also state that the limb's actions are subject to the heart's actions. If the state of *Qabd* (Constriction) overlaps the heart, then its effects of *Sukoon* (Tranquillity) become apparent on the limbs. If the state of *Bist* (Delight) encompasses the heart, then its effects of lightness and movement are found on the limbs. If it is the state of *Zuhd* (asceticism, abstemiousness & abstinence), then its effects of leaving unnecessary issues and *Ihjaam* (aloofness, abstention, restraint) are resultant in his character. If the states of *Raghbah* (desire) and *Hiers* (greed) overtake the heart, then its effects of hard work and tiredness for material

gain are found on him. If the state of *Mahabbah* (love) and *Shouq* (Ardent desire) has overtaken the heart, then its effects of *Shath* (roving) and *Raqs* (dancing) are found on the limbs. If the heart is engrossed in *Ma'rifah* (knowing **Allah**) and *Shuhood* (always witnessing **Allah's** presence), then its effects of *Raahah* (comfort) and *Rukood* (stillness & tranquillity) become visible.

Each person could be effected by any of the above states. He could either be effected, at most times, by one of the states. The heart's state is therefore vital.

Rasulullah (SAW) said, "Surely there is, in the body, a piece of flesh. When it is rectified (or good), the entire body is good and when it becomes corrupt, the entire body becomes corrupt. Know well, it (i.e., the piece of flesh) is the heart."

The *Zaahied* is defined as he who has preferred leaving that portion of material wealth and goods which are surplus to him and beyond his need.

The '*Aarief*' (person who recognises **Allah**) is him who has allowed his soul to travel at **Allah's** will. He has to be a *Zaahied* as well. Elsewise, he will not have diverted his attention from that which is besides **Allah**. He must also be an '*Aabied*' (proper worshipper) since he cannot have **Allah's** recognition without it.

The '*Aabied*' (proper worshipper) must also be a *Zaahied* since he cannot engage in *Ibaadah* (worship) except by

Zuhd (abstention from surplus material entities). He has to also be an '*Aarief*' since *Ibaadah* cannot exist except by *Ma'rifah*.

The *Zaahied* also needs to make *Ibaadah* and have *Ma'rifah* since *Zuhd* (abstemiousness) without *Ibaadah* is useless and *Zuhd* without *Ma'rifah* is futile.

Ikhlaas (sincerity) is defined as conditioning the heart to solely worship **Allah**. It also relates to the negation of *Riyaa* (hypocrisy) and *Ash-Shierk-ul-Khafiey* (Subtle polytheism).

Allah says, "They have not been ordered except to worship **Allah**, sincerely executing, to Him, the [entire] *Dien* (religion) (and being) *Hunafa* (true believers)."

Rasulullah Sallallaahu Alayhi Wa Sallam narrated on behalf of **Allah**: He says, "I am most rich of all the partners (that can be established). He who associates any partner to me, I leave him with his partner (that he had associated to Me)."

Translator's interpretation:

This implies that **Allah** is the richest and has the ability to reward in this world and the Hereafter. If you associate any partner to **Allah**, you will be left to claim your rewards, in the Hereafter, from such a partner. The latter will be then unable to reward you since he does not have the ability to do so. Likewise, when your deeds are not purely done for **Allah**, then you have associated others

with **Allah** since your deeds ought to have been purely for **Allah**. Thus, they will not reward you in the Hereafter and you will be a loser.

This hadith also states that **Allah** abandons you due to such an association. No specification is made whether such an abandoning is in the world or in the Hereafter. The general implication, however, obligates us to interpret this as referring to both realms.

Rasulullah (SAW) said, "The most feared element that I fear to effect my *Ummah* (followers) is *Ash-Shierk-ul-Khafiey* (Subtle polytheism). The latter is *Riyaa* (hypocrisy, dissimulation and dissemblance).

In another narration it is stated as, "Fear *Ash-Shierk-ul-Khafiey* (Subtle polytheism) for verily it infiltrates like the ant's creeping." He was asked: What is *Ash-Shierk-ul-Khafiey*?

He answered, "*Riyaa*." [The exact wording of the *hadith* has not been quoted. However, its meaning & implication has been forwarded.]

Ikhlaas relates to extracting of incorrect intentions when executing **Allah's** order or any deed prescribed by the *Shari'ah*. Such intentions could pertain to the acquisition of favours from people or their approval so that ulterior motives and objectives be fulfilled. It could also be related to desire for any created entity. The highest level of sincerity is obtained when **Allah's** orders are executed

solely because of servitude to **Allah** and not due to desire of even any of **Allah's** rewards.

Ibn-ul-Faarieh said:

I do not ask, from the gardens (of Paradise) any blessing (or gift)

However, I love it to see You (**Allah**) therein.

Another poet has said:

All of them are worshipping due to fear of the Fire

They consider escaping (therefrom) a great
bounty

Or (worship) to live in Paradise to be

in gardens and drink of (its spring named)

Salsabeel

I don't have any say regarding Paradise and the Fire

I do not seek, for my love (of **Allah**) any
substitute.

The *Ikhlaas* of the *Muhiebbeen* (those who sincerely love **Allah**) is expressed by them through not executing any action for the *Nafs'* sake. Elsewise, the soul would seek and expect compensation or incline towards fulfilment of its desires.

One of the *Shuyukh* have said: Rectify your deeds with *Ikhlaas* and rectify your *Ikhlaas* by expressing the

inability of your strength and power since **Allah** alone enabled you to do good.

One of the *'Aariefeen* said, "*Ikhlaas* will not be realised until you drop in people's esteem (when executing **Allah's** orders) and until you eliminate people's unfavourable consideration of you (when executing **Allah's** orders)."

One of the *Shuyukh* have said: Every time that I am lowered in the creation's esteem, I increase in **Allah's** esteem. Every time that I am raised in the creation's esteem, I decrease in **Allah's** esteem. This, however, pertains to fulfilling **Allah's** orders that are disapproved by the creation.

I heard our *Sheikh* say: A person's *Ikhlaas* will never be realised if he continues to monitor people's opinion of him and if he fears their disapproval. Another *Sheikh* has said: *Muraaqabah* of **Allah** can never be united with *Muraaqabah* of the creation, since it is impossible for you to witness **Allah** and witness others, besides Him, in the conduct of your worship.

Bury your existence in the earth of obscurity. That which grows without being buried does not provide produce.

This implies that obscurity from fame is one of the aspects that guarantees *Ikhlaas*.

It is only when the *Naf's* (soul's) desires are killed and when it is purified, that the servant will acquire wisdom, divine gifts and knowledge through *Ma'rifah*.

It is thus that *Nabi Sallallaahu Alayhi Wa Sallam* said: There are many persons, that have dishevelled hair, who are dust covered and who wear two tattered garments, from whom people's eyes are diverted in disgust. If (such a person) takes an oath upon **Allah**, He (**Allah**) would prove him correct in his oath.

Rasulullah (SAW) was sitting with Al-Aqrah bin Haabies, the chief of Bani Tamiem. A person from among the poor Muslims then passed him. *Nabi Sallallaahu Alayhi Wa Sallam* then questioned Al-Aqrah bin Haabies: What is your opinion about this person? He answered: He is, O Rasulullah (SAW), from the poor Muslims. He deserves not to be accepted for marriage if he proposes, not to be permitted if he seeks permission and that he be unheard when he speaks. Thereafter, a person from among the opulent then passed both of them. Rasulullah (SAW) then questioned him: What is your opinion about this person? He answered: He deserves to be accepted for marriage if he proposes, that he be permitted if he seeks permission and that he be heard when he speaks. *Nabi Sallallaahu Alayhi Wa Sallam* then said to him: This person (i.e., the poor person) is better than an earth full of this (opulent person).

There are many *Ahadith* in praise of *Khumool* (obscurity). Even if there was nothing to it besides *Raahah* (peace) and the heart's voidness, it would have been sufficient.

Al-Hadhrami said:

Live unknown among people and be pleased by it.

That is more protective for the *dunya*
(world) and the *Dien* (religion)

He who intermingles with people will not have his
religiosity protected

He will continue to waver between
movement and tranquillity.

It is obligatory for him who is afflicted with *Jah* (fame & ostentation) to obliterate such vile attributes.

I heard our *Sheikh* say: The true *Faqier* kills his soul by even the lowest forms of permitted actions. The false *Faqier* engages in *Haraam* and does not kill the soul's desire and want for fame.

Khumool does not refer to remaining indoors or escaping to the mountains. This is the very display of appearance according to the *Muhaqqiqeen* (Realised *Shuyukh*).

Sheikh Zarook (R.A.) said, "*Khumool* is the soul's realisation of its absolutely base state and its eternally continued feeling of such baseness. Such absolute baseness refers to humiliation for **Allah's** sake and executing such good deeds that are difficult for the *Nafs* (soul). This will then enable it to realise the quality of humbleness. The benefit of this is acquisition of good deeds and acquiring perfect reality of the soul's position of baseness in respect to **Allah**.

Sayyidi (My Master), Ali (R.A.) said in his work: We excuse those who excuse us and those who do not excuse us.

Abul Abbaas Al-Marsi (R.A.) said: He who loves appearance is slave of appearance. He who loves concealment is slave of concealment. He who is cured of his spiritual ills and who has annihilated his base-self is **Allah's** slave immaterial whether **Allah** has made him manifest or whether He had concealed him.

Periods of solitude are important to engage in positive thought. This helps to reflect upon your deeds and meditate regarding your relationship to **Allah**. *Khalwah* refers to separation from people. It is necessary to adopt *Khalwah*, at times, to place the heart alone with **Allah**. We will use the term *Uzla* to refer to engaging the heart solely with **Allah**.

Uzla needs to be accompanied by *Fikrah* (thinking of **Allah** and witnessing His presence). The objective of *Uzla* is to free the heart of its relationships and to allow the heart to establish its relationship with **Allah**. This will then cure the heart of its impure relationships and be a medicine to recognise **Allah**. The heart will then be spiritually healthy. **Allah** refers to such a heart as *Al-Qalb-us Saleem*.

Allah says concerning *Qiyaamah* (the day of Judgement):

"A day on which neither wealth nor children would benefit (anyone) except (the purified heart of) him who has come to **Allah** (i.e., to His presence through death) with *Al-Qalb-us Saleem* (a heart that is spiritually sound)."

The heart becomes sick when evil and bad thoughts overpower it. When no cure is applied to rectify it, it spiritually dies. This then allows *Kufr* (disbelief) to enter its vicinity and cavity.

Sheikh Abul Hasan (R.A.) said: The fruits of *Uzla* is obtaining success with **Allah's** blessings. The latter are:

1. Opening of the veils between you and **Allah**
2. The descent of **Allah's** mercy
3. The realisation of love with **Allah**
4. A tongue that is truthful in respect of its testification (*Shahadah*)

Refer to:

"So when he separated from them and from that which they worshipped besides **Allah**, We granted him Ishaaq and Yahcoob and, all (of them, i.e., each of them), We had destined for them a lofty tongue of truthfulness (i.e., people praised them & recognised their status)."
[Surah Maryam, verses 49 & 50]

There are ten benefits in *Khalwah*:

First benefit:

Protection from the destructive vices of the tongue. He who is alone does not have any person to speak to.

Rasulullah (SAW) said:
"May **Allah** have mercy upon a person who remains quiet and has (thus) been saved or who speaks and has (thus) acquired (benefits or reward)."

He who prefers *Ijtima'h* (socialising) over *Khalwah* will, in most cases, not be saved from the tongue's calamities.

The *Sheikh* of our *Shuyukh*, *Sayyidi*, Ali (R.A.) said: When you see the *Faqier* preferring *Khalwah* upon *Ijtima'h*, silence upon speech, *Siyaam* (fasting) upon satiation, then know that his internal defilement has been transformed into honey. When you see him preferring socialising, speech and satiation over its opposite attributes, then recognise that his internal self is empty. He said, in reference to eating much and speaking a lot, that it results in very little piety, no *Taqwa*, a lengthy

reckoning in the Hereafter, an increase in the volume of the book of (bad) deeds and plenty of claimants (against you because of your injustice or evil towards them). It also causes the continued association of the oppressed with the oppressors, and the continued aversion from the Noble King, **Allah**. This is because speech is the key to the tongue's *Kaba'ier* (major sins). This includes *Kizb* (lies), *Gheebah* (backbiting), *Namiemah* (slander), *Shahaadat-uz-Zoor* (false testimony) and *Buhtaan* (false accusation).

The *hadith* states:

"Most of Ibn Aadam's sins are through his tongue. And the person having the most sins, on the day of *Qiyaamah*, will be him, amidst them, who most got involved in that which does not concern (him)."

Second benefit:

Protection of the sight and safety from the calamities resultant from observation. He who is secluded from people is secured from observing them and from noticing the ideals, with which they are engrossed, that relate to the world's beauty and splendour.

Allah says: "Do not ever stretch your eyes towards that which We have extended as enjoyment to pairs among them. (It is only) the splendour of earthly life so that We may test them therein."

Therefore prohibit your soul from having aspiration for it, from admiring it and from competing with those who own it.

Muhammed bin Seereen (R.A.) said: Beware of unnecessary observation and viewing since it leads to unnecessary and additional creation of *Shahwah* (desire).

One of the *Udabaa* (men of letters) has said: He who's glances increase, will have his regrets continue. They have also said that "the eye is a cause of destruction," "He who allows his glances to travel, will earn his death" and "observation of things together with sighting of the eye sight necessarily results in the heart's separation from **Allah**."

Third benefit:

Protecting the heart and saving it from hypocrisy, flattery, deceit and other such evils.

One of the *Hukamaa* (Wise men) has said: He who integrates with people, will flatter them. He who flatters them will behave hypocritically to them and he who hypocritically acts towards them, will engage into that

which they engaged. He will thus be destroyed as they have been destroyed.

One of the *Sufiyyah* (plural of *Sufi*) has said: I asked one of the *Abdaal*, whom are solely with **Allah**, "What is the road to *Tahqeeq* (realisation of **Allah**)?" He answered: Don't look at the creation since looking at them leads to spiritual darkness. I answered: I have to (look). He replied: (in that case) don't hear their speech since their speech is a (cause of) *Qaswah* (the heart's hardening and non-acceptance of Islamic advice). I said: I have to (listen). He answered: (in that case) don't deal with them since dealing with them is a cause of loss, sadness and estrangement. I replied: I live between them. I have to deal with them. He responded: Then you should not find comfort with them since finding comfort with them is a cause of destruction. I replied: This is one aspect that I can possibly fulfil. He (then) stated: Dear person, you are engaged in viewing those playing, you listen to the speech of the *Jaahileen* (ignorant people), you deal with idle people and you find comfort with those destroyed. And you still intend to find the sweetness of obedience to **Allah** while your heart is permanently attached to everything and everyone besides **Allah**. This is an impossibility. This can never happen. He then disappeared from me.

Qushayri (R.A.) said: When those who are engaged in *Mujaahadah* (striving to fulfil **Allah's** orders, restraining the soul from sinning and engrossment with permissible pleasures) intend to protect their hearts from evil thoughts, then they do not even look at the adornments and preferred worldly comforts and amenities. He then said: This is a major principle for the spiritual disciples in their *Mujaahadaat* (strivings) during their (spiritual) *Riyaadah* (exercise).

Fourth benefit:

Becoming abstinent in the world and achieving *Qana'ah* (contentment & satisfaction) from it. This is the servant's honour and perfection. It is the cause for becoming beloved to his Master, **Allah**.

This is because *Rasulullah* (SAW) said: Become abstinent in the world and **Allah** will love you and become abstinent from that which is in people's hands and people will love you.

There is no doubt that he, who distances himself from people and does not observe their engagement & desire for the world and their dedication to obtain it, will be saved from following them and will be protected from fulfilment of base instincts and despicable character. Very few of those who integrate with them, would be safe from engrossment into that with which they have become engrossed.

It has been narrated from Eesa (A.S.): Do not accompany the deceased, otherwise your hearts would also die. They asked: Who are the deceased, O **Allah's** *Ruh* (created spirit or soul)? He said: those who love the world and express their desire for it.

Fifth benefit:

Safety from companionship of the *Ashraar* (evil people) and from engagement with the *Arzaal* (base & contemptible) class. Involvement with this class of people is a means and cause of great *Fasaad* (corruption) and mighty *Khatar* (danger).

One of the *Ahadith* states: The example of an evil companion is like the example of the furnace. If it does not burn you through its sparks, its fumes would make contact with you.

Sayyidi (My master), Abdur-Rahman Al-Majzoob (R.A.) said: Accompanying others besides the *Akhyaar* (i.e., those who are truly noble, pious and of good character), will lead you to become base and mean even though you may be pure.

If you intend to have company, then accompany the *Sufiyyah*. Their companionship is a treasure that will never end. One of the *Sufiyyah* said: By (an oath upon) **Allah**, whoever has attained true spiritual success has only done so through companionship of those who have been successful.

Sixth benefit:

It provides freedom and leisure to make *Ibaadah* & *Zikr* (incantations) and to build *Azm* (determination) for living a life of *Taqwa* (piety & having fear of **Allah**) and *Birr* (good deeds).

There is doubt that when a servant is alone, he can free himself for *Ibaadah* of his *Rabb* (Sustainer) and can place concentration into his worshipping through all his limbs and with his heart. This is because very few people could disturb him from such a state. He said, in the work titled *Qoot: Khalwah* frees the heart from the creation, it increases concern for attachment to the Creator (*Khaaliq*) and it strengthens determination for *Thabaat* (consistent stability in fulfilling **Allah's** orders).

Seventh benefit:

Attaining sweetness in the execution of all forms of obedience to **Allah**. This allows delicious conversation and closeness with **Allah** due to the purity of his internal-self.

Abu Talib (R.A.) said: The *Mureed* (spiritual disciple) will not be a *Siddieq* (truthful in his quest for **Allah**) until he finds, in *Khalwah*, more *Halaawah* (sweetness), *Nashaat* (energy: and in context, for good) and *Quwwah* (strength for obedience) than that which he obtains in *Alaaniyyah* (Association with people or being in their environment), and until his friendship is in *Wahdah*

(being alone), his soul being in *Khalwah* and the best of his deeds are executed in secrecy.

Eight benefit: Rest for the heart and the body

Involvement with people necessarily demands the heart's tiredness due to concern with their affairs. The body's tiredness is the result of working hard to fulfil their objectives and wants. Even if such involvement sometimes relates to *Thawaab* (reward), then too, he or she will lose that which is greater and more important, and that is uniting the heart's concerns to the *Rabb's* (Sustainer's) presence.

Ninth benefit: Protection of his soul and religion from integration with evils and quarrels which are necessary elements of *Khaltah* (involvement with people).

The soul loves to quickly penetrate into such issues, especially when in the company of those involved in the world and when the soul contests such people for earthly gain.

Imaam Shaafi (R.A.) says:

He who tastes of the world, (should know) that I have also tasted it.

Its sweetness and punishment have also been driven to me.

I did not find it to be (Anything), but a deception and futility

just as the desert's plain allows its mirage to shine

It is not (anything), except an absurd corpse

Upon it are dogs whose concern is its acquisition

If you abstain from it, you would live in friendship to its people

And if you acquire it, its dogs will attack you

So glad tidings be to the soul that tramples the internal section of its home

(Having) the doors closed and its curtains drawn

Tenth benefit: Ability to engage in *Ibaadah* towards **Allah** through the form of *Ibaadah* that is expressed in *Tafakkur* (reflection) and *I'tibaar* (consideration). These are the greatest objectives of *Khalwah*.

Tafakkur used to be the most meritorious *Ibaadah* of Abu Dardaa (*RadiyAllahu Anhu*). This is because it leads to the realities of issues and distinguishes the truth from falsehood. Through it, you also become aware of the

concealed vices of the souls and its traps and an awakening is created regarding the world's deception. *Tafakkur* would thus allow you to plan strategies to protect yourself from such destruction and enable you to purify yourself from such aspects.

Hasan (*RadiyAllahu Anhu*) said: A *Fikrah* (thought) is a mirror that distinguishes your good from your evil.

Positive reflection also allows you to recognise **Allah's** greatness and His Majesty when you reflect upon His creation and His executions of events in the solar system. You then also recognise His open and secret bounties and blessings. Thus enabling you to acquire lofty spiritual states and/or higher realms of understanding. You can therefore eliminate your heart's sickness and thus become firmly obedient to **Allah's** orders. These are the utterances of *Sheikh* Ibn Ibaad (R.A.).

These are some of the fruit of the *Ahl-ul-Bidaayah* (those in the initial phase) of practising *Uzla* (separation from the creation). As for the *Ahl-un-Nihaayah* (those in the final phase), they exist in the state of *Uzla*, even when they are in the creation's centre. This is because they (May **Allah** be pleased with them) are in a position of strength and are strongly bonded to **Allah**, thus their attachment to Him prohibits their separation from Him at all times, their spiritually lofty status prevents the externally tangible elements from barring their association to **Allah**. Thus, for them, *Khalwah* is equivalent to their *Khaltah* (engagement with creation).

They have the ability to take their share of goodness from everything. And nothing is enabled to create any deficiency in their relationship with **Allah**.

The *Sheikh* of our *Shuyukh*, Al-Majzoob (*Rahmatullahi Alayhi*) has said:

The creation wants to escape (from **Allah's** recognition) and I have allowed my soul to be between them.
 They are the greatest veils (that prevent the witnessing of **Allah**) but (the reality of the situation is that) entry (into witnessing **Allah**) is only through association with them.

If the *Mureed* adds *Samt* (silence and quietness), *Joo'* (hunger or abstention from excess food) and *Sahr* (vigil - or being awake at night to worship **Allah**), then his *Wilayah* (sainthood) would proceed towards perfection and his concern to be with **Allah** would become manifest. The *Anwaar* (spiritual illumination) would then enshroud him) and the forms of "*Aghyaar*" (everything and all abstract issues that are other than **Allah**) would be eliminated from his heart's mirror.

The *Sheikh* has also indicated towards some of this by stating, "How can a heart be illuminated when the forms of all creation are imprinted in his/her heart's mirror."

It is also towards this that Shushtari (R.A.) said:

And close your eyes, you will see (realities)
And your actions will be illuminated.

Conceal yourself from creation
And your internal identity would be
revealed to you.

And it is through polishing the heart,
that you would desist from rejecting
the Truth (i.e. **Allah's** existence).

When **Allah** intends, through His justice and wisdom, to disgrace a servant, then He allows the person's thoughts to rove in realms of evil (spiritual darkness) and to engage in bodily desires. These realms then fix into his heart's mirror. This person is then prevented from acquiring recognition of **Allah** and is neither blessed with the spiritual illumination of *Imaan* (faith). The deeper his engagement is with such externalities of the creation, the greater is the disappearance of *Noor* (spirituality) and the intensity of his barrier to spirituality increases. Such a person would then only see the tangible and will only concern himself with the tangible. Among such people, are those whose *Noor* is totally eliminated and they thus reject the very existence of *Noor* and the existence of **Allah**. This is termed as the state of *Kufr* (disbelief). **May Allah protect us.**

Among people are also those who have lower levels of rust upon their hearts. Thus, their barrier to spirituality is not intensive. They thus admit to the existence of *Noor*, but they do not witness it. The general Muslims are in this state. Each of them differ in their level of nearness or distance to **Allah**. This depends on the level of their *Yaqeen* (faith), upon the degree of their attachment to the material world, upon the depth of their involvement in fulfilment of their desires and upon the type of their thoughts.

In the *hadith* it is stated: Surely the hearts rust like how iron rusts and surely *Imaan* (faith) dwindles (in quality) like how new clothes become old or worn.

In another *hadith*: Everything has a polish and the heart's polish is *Zikrullah* (remembering **Allah** or reciting supplications to **Allah** or to be in remembrance of Him).

Nabi (SAW) has also said to the effect: When the servant commits a sin, a black spot is imprinted upon his heart. If he then abstains and seeks forgiveness (from such sins), it (the imprint) is polished away. If he then reverts (to sin), an addition is made (by such imprints) until his heart is entirely covered. This is the "*Raan*" (rust) that **Allah** had mentioned in the *Qur'an*, "No, but their hearts have been rusted due to that which they earn."

When you now know that the heart can only have one direction, then realise that the heart will shine with spirituality whenever *Noor* is projected upon it. Whenever darkness is projected upon it, due to engaging

in evil and other aspects of misguidance, then the heart will also become devoid of purity. *Zulmah* (spiritual darkness) and *Noor* can never unite within a heart. We thus understand why the *Sheikh* was surprised when he said, "How can a heart shine with the *Noor* of *Imaan* and *Ihsaan* (worshipping **Allah** in a manner that involves realisation of your being's witnessing **Allah** during such worship) when the forms of all spiritual darkness is imprinted into his heart's mirror." The two opposites cannot ever unite.

Allah says, "**Allah** had not placed, for any person, two hearts within his interior."

Dear *Faqier* (spiritually poor person), you do not possess except a single heart. If you turn towards creation, then you divert from **Allah** and when you turn towards **Allah**, you divert from the creation. For as long as you are restricted in this world by your desires and habits, you will be unable to traverse to your **Sustainer**.

You need to stop being with the causes and turn to the Creator of the causes. You require to shift from negligence to wakefulness. You must discard the soul's desires and fulfil **Allah's** rights. You need to forget seeing only the externalities and witness the inner realities or move from the position of ignorance towards recognition of **Allah** or from *Yaqeen* to true and firm *Yaqeen* (faith).

The soul will be unable to be receptive towards **Allah's** *Anwaar* (spiritual radiance) for as long as it is attached to

any earthly elements, even if these be from the permissible elements. If he is enabled to turn towards **Allah** in this state, his progress will be restricted, confined and slow. If we suppose that he still speeds towards **Allah**, then we cannot be assured of his safety (and permanence in this state) since the soul has been deeply attached to some earthly element in the very near past. It is therefore that the exalted scholars have rejected to be subservient to the soul's pleasures. Thus, one of them has said, "Wasp bites upon an ulcerous body is easier to bear than the desire's bites upon hearts that proceed towards **Allah**."

Our *Sheikh* would often say: If you wish, we will take an oath for you, "He who has an earthly attachment will never enter the realm of the *Malakoot* (higher and angelic realms of spirituality)." It is therefore that the *Sheikh* has said, "How does he yearn to enter **Allah's** presence when he had not purified himself from the *Janabah* (impurity) of his negligence?"

Shushtari (R.A.) had said, "Purify the eye (of thought), by overflowing tears, for having to witness everything (besides **Allah**). Then only will every (spiritual) sickness depart."

Beneficial knowledge purifies souls from impure ideas and cleans the hearts from having grandeur for things and people besides **Allah**.

Allah's greatness can only be witnessed through **Allah's** permission. The *tasawwuf* of the *Ahl-ul-Baatien* is absence from being with the creation through witnessing the Creator. When distant from association with others, you have to follow Muhammed (*SAW*)'s *Shari'ah*. Your external self will then be on *Sulook* (Following *Nabi* [*SAW*]) and upon *Hikmah* (wisdom) while your internal self will be in existence by **Allah's** power.

It is compulsory for you to follow an *Imaam Kaamiel* (Perfect Leader) who undertook the path of *Tariqah* at the hands of a *Sheikh Kaamiel* (Perfect Mentor), who will teach you how to follow the *Shari'ah* and who will guide you to *Haqiqah*. Elsewise you will continually remain sick. Continued guidance and consultation with a *Sheikh* is indispensable for success.

One of the *Shuyukh* was asked, "Is *Salaah* performed by the hearts?" He answered, "Yes, when it prostrates (or makes *Sajdah*), it never ever lifts its head again." This means that when your *Rooh* (soul) submits to **Allah's**

Jalaal (grandeur) and *Jamaal* (Beauty), it never ever lifts its head up again, i.e. it then permanently remains in worship to **Allah**.

When the heart enters **Allah's** presence and attains familiarity and closeness with Him, then its moments are filled with Divine gifts and *Anwaar* (spiritual radiance and ecstasy).

Ahmed bin Abi-il-Hawaari (R.A.) said: I heard my *Sheikh*, Aba Sulaiman Ad-Daaraani (R.A.) saying: When the souls become used to leaving sin, it is then allowed to spiritually ascend in the realms of the *Malakoot*. This results in it to subsequently acquire astonishing facets of wisdom.

Imaam Ahmed bin Hambal said: I have not heard any statement in Islam that is more pleasing to me than the statement, "He who acts upon that which he knows, **Allah** will grant him such knowledge that he does not know."

Junaid (R.A.) was asked, "What is the road to *Tahqeeq* (full realisation of **Allah**)? He said: By *Taubah* (repentance), you will be enabled to eliminate continued sinning. Through fear of the Hereafter, you will end procrastination of the desire to be subservient to **Allah**. Hope in **Allah's** favours for doing good will encourage you to do good deeds and the soul must be humiliated through bringing it close to death and distancing it from hope in the world. He was then told: To what will this

lead? He answered: An individual, expressing **Allah's** unity, within whom there would be pure *Tauheed* (belief in **Allah's** unity and worship conducted solely towards Him). When the heart is enabled to be solely with **Allah** and becomes purified from those besides Him, it then understands the intricacies relative to *Tauheed* and also learns other in-depth aspects thereof that cannot be explained or expressed by anyone since these issues are only understood by those involved in the very high levels of spiritualism. These secrets are not exposed or unveiled, except to them and they are very few.

The entire universe and cosmic entity are a darkness in the material and tangible realms. However, he who perceives it, in the internal dimension, would see that it is pure *Noor*. The *Qur'aan* states, "**Allah** is the *Noor* of the Heavens and the Earth."

It is stated in the hadith, "**Allah** had veiled Himself from the inhabitants of the sky as He had veiled Himself from the earth's inhabitants. Indeed, the inhabitants of the *Mala-ul-A'la* (the highest realms of the angels) strivingly seek Him as you seek Him. And He has not been confined in any dimensions and neither has He been absent from any location. These are the pure meanings. These are "*Azwaaq*" (tastes) that are incomprehensible to the intellect and would not be understood through the transmission of texts. These perceptions are acquired through accompanying "*Ahl-ul-Azwaaq*" (those having taste). Therefore submit and abstain from criticism.

"If you did not see the lunar crescent, then accept the sighting of those who saw it through their vision."

Whoever sees the universe but fails to see **Allah** therein, or fails to recognise **Allah's** unnoticed presence therein, or fails to acknowledge **Allah's** precedence upon the cosmic existence, denies **Allah's** permanent existence after the destruction of the material world, has indeed been veiled from the gnostic rays. Those who are always aware of **Allah's** existence, recognise **Allah** through their very sight upon the created universe. Creation is thus existent, to them, because of **Allah's** existence. They neither recognise anything except through **Allah's** existence.

Since I recognised the "*Ilah*" (Deity), I did not see anything besides Him.

Likewise, (thought of) all others are
forbidden to us (i.e. to our intellectual
submission).

The *Sheikh, Maulaya* (My Master), Abdus Salaam Mashish (R.A.) said to Abul Hasan (R.A.): O Aba-al-Hasan, sharpen *Imaan's* sight. You will then see **Allah** in everything, with everything, next to everything, before everything, after everything, upon everything, beneath everything, near everything and encompassing everything.

Remember that **Allah** is *Al-Awwal* (The First). He is also *Al-Akhier* (The Last and Eternally remaining). He is *Az-*

Zaahier (The Manifest) and *Al-Baatien* (The Concealed). He is as He was and will eternally remain as such.

Those who are travelling, among the *Mureedien* (disciples), witness the cosmic & material existence first, they then realise the Creator's presence therein. Those in the position of *Fanaa* (annihilation) witness **Allah** before witnessing any creation. Those who are veiled from witnessing **Allah**, can only provide evidence of His existence. They do not witness **Allah** and neither realise His directive decree in operation before or after any event. This is the spiritual station of the general Muslims.

Allah's manifestation is comparatively expressed in the verse of one of the gnostics, who said:

You have indeed become manifest and have not been concealed to anyone

Except to a blind person who cannot see the moon.

But You (**Allah**) have been concealed in Your manifestation.

Allah is therefore manifest in his concealed nature and He is concealed in His manifest existence. He has veiled you without a veil and has given those of close proximity, nearness without nearing to Himself. He is distant in His nearness and near in His distance. He is concealed from His creation while He is manifest to them and has exposed Himself to them within His concealment from them.

Allah said, "So wherever you turn, there exists **Allah's** Being." **Allah** said, "And He is with you, wherever you are." **Allah** said, "And when We informed you that your Sustainer had encompassed all mankind."

Nabi (SAW) said that the best verse, to have been composed by a poet, is the verse of Labied,

"Surely, everything besides **Allah** is futile
and every blessing will indeed terminate."

Shushtari (R.A.) had said:

The veil has no place in Your (**Allah's** existence)
Except in the secret form (indicatively
expressed) through the (*Qur'anic*) order,
"Look at the mountains."

The order, "Look at the mountains," was directed to Moosa (A.S.) when he intended to see **Allah**. **Allah** intended to then manifest fractional degrees of His *Noor* (August splendour) to the mountain. The latter could not withstand the intensity of the Divine *Noor* and thus became obliterated. This episode was to teach him of his human incapacity to see **Allah**. The *Sheikh* thus intends to explain that no physical barrier exists between the creation and **Allah**. The commentator then elucidates this concept by saying that if such a barrier existed, it would have been closer to us than towards **Allah**. The latter is

an impossibility since **Allah** said, "We are closer to him (the created person) than the jugular vein." Thus the barrier can only be intensively spiritual.

The *Sheikh* said, "How can we ever consider that any element has veiled **Allah**, when it was **Allah** who had made everything manifest." He then said, "How could it ever be contemplated that anything veils Him, when it is He who is manifest in the existence of every created element." He continues to say, "How could it ever be thought that something conceals **Allah**, since it is only **Allah's** power that is manifest in everything."

He continues to say, "How can it ever be perceived that anything conceals Him, since it is He who continues to allow everything to remain manifest." It is through **Allah's** secrets and the *Anwaar* of His *Sifaat* (magnificent attributes), that such material manifestation continues in existence. He is eternally manifest to the core reality of everything, thus everything also recognises Him and makes His *Tasbeeh* (glorification) with His *Hamd* (praise). It is therefore that nothing stands as a barrier against Him before anything in the entire cosmic existence. The proof of this is in the *Qur'anic* verse, "And there is nothing (Existent) except that it makes *Tasbeeh* (glorification) through His *hamd* (praise)."

He again says, "How can it be conceived that anything veils Him, since He was in existence before the presence of everything." **Allah** is independent. He was not in need of anything or anyone to assist Him in creating anything

in the universe. Sixthly, he says, "How can it ever be conceived that anything veils Him when He is more manifest than everything." This is because nothing can be in existence without His existence." **Allah's** power and control enables the perpetuation of everything's existence. When the servant is spiritually veiled from **Allah**, his belief concerning **Allah's** existence is only theoretical.

Abul Hasan Ash-Shazili (R.A.) said, "We look only towards **Allah** with the eyes of *Imaan & Eeqaan* (deep conviction). This makes us independent of *Daleel* (proof) and *Burhaan* (evidence). We do not see anyone in the creation. Is there anyone in existence besides **Allah**, the truth? If such (external existence) is of course necessary, then its presence is like dust in the atmosphere. If you search for such dust, you would find its presence to be insignificant."

Al-Ainiyya's author said:

My Beloved is manifest in the mirrors of His beauty
 So, in every view there exist precursors to the
 Beloved

Allah is alone. His Being, attributes and executions are unique to Him only. Nothing & no one preceded His existence. **Allah's** nearness relates to His ultimate & total knowledge of everything. He eternally continues to witness everything and surrounds every creation by His control.

Details taken from the Arabic Work: *Eeqaadhul Himam fee Sharhiel Hikam* ["Awakening of the Aspirations," a commentary of "The Maxims (of Ahmed ibn Ataa'ullah)"]

by **Al-Aarif Billah, Ahmed bin Muhammed bin Ajeebah Al-Hasani (d. 1266 A.H.).**

He was the *Khalifa* of the Perfect '*Aarif* (Gnostic), the Realised person who was attached to **Allah**, the *Sheikh* and "*Sayyied*" (Leader), Muhammed bin Ahmed Al-Buzaidi Al-Hasani. The latter was the *Khalifa* of the famous Gnostic, the *Sheikh* of the *Shuyukh*, our Leader and Master, Al-Arabi Ad-Darqawi Al-Hasani. He was the *Khalifa* of the Great Gnostic, the "*Sayyied*," Ali bin Abdur Rahman Al-Umrani Al-Hasani. He was the *Khalifa* of the '*Aarif* (Gnostic) and "*Sayyied*," Al-Arabi bin Abdullah. He was the *Khalifa* of the '*Aarif* and "*Sayyied*," Ahmed bin Abdullah. He was the *Khalifa* of the '*Aarif* and "*Sayyied*," Qaasim Al-Khasaasi. He was the *Khalifa* of the '*Aarif* and "*Sayyied*," Muhammed bin Abdullah. He was the *Khalifa* of the '*Aarif* and "*Sayyied*," Abdur Rahmaan Al-Fahsi (i.e. he was from Fez, Morocco). He was the *Khalifa* of the famous *Wali* (Saint), Yusuf Al-Fahsi. He was the *Khalifa* of the Great Gnostic, the "*Sayyied*," ibn Abdur Rahmaan Al-Majzoob. He was the *Khalifa* of the "*Sayyied*," Ali As-Sanhaaji, who was famously known as Ad-Dawwaar (The great traveller). He was the *Khalifa* of the "*Sayyied*," Ebrahim Afhaam. He was the *Khalifa* of the Great *Wali*, the "*Sayyied*," Ahmed Zarook. He was the *Khalifa* of the

Famous *Wali*, the "*Sayyied*," Ahmed bin Aqabah Al-Hadhrami. He was the *Khalifa* of the Famous *Wali*, the "*Sayyied*," Yahya Al-Qadiere. He was the *Khalifa* of the Gnostic, the "*Sayyied*," Ali bin Wafaa. He was the *Khalifa* of his father, the Gnostic, the "*Sayyied*," Muhammed *Bahr-us-Safaa* (The Ocean of Purity). He was the *Khalifa* of the Great Gnostic, the "*Sayyied*," Dawood Al-Baakhilee. He was the *Khalifa* of the Great Gnostic, the "*Sayyied*," **Ahmed bin Ataa'ullah**. He was the *Khalifa* of Abul Abbaas Al-Marsi. He was the *Khalifa* of the Famous Qutb, Abul Hasan Ash-Shazilee. He was the *Khalifa* of the Great Qutb, my Master, Abdus Salaam bin Mashish. He was the *Khalifa* of the Qutb, the "*Sayyied*," Abdur Rahmaan Al-Madani (i.e. he was from the city of Medina). He was the *Khalifa* of the Qutb, Tuqaiy-ud-Deen Al-Fuqaiyeer. He was the *Khalifa* of the Qutb, Fakhr-ud-Deen. He was the *Khalifa* of the Qutb, Noor-ud-Deen Abul Hasan. He was the *Khalifa* of the Qutb, Taj-ud-Deen. He was the *Khalifa* of the Qutb, Shams-ud-Deen. He was the *Khalifa* of Zain-ud-Deen Al-Qazweene. He was the *Khalifa* of Ebrahim Al-Basree. He was the *Khalifa* of the Qutb, the "*Sayyied*," Ahmed Al-Marwaanee. He was the *Khalifa* of the Qutb, Sa'eed. He was the *Khalifa* of the Qutb, S'ad. He was the *Khalifa* of the Qutb, Fath-us-Sa'ood. He was the *Khalifa* of the Qutb, Sa'eed Al-Ghazwaanee. He was the *Khalifa* of Abu Muhammed Jaabier.

Abu Muhammed Jaabier had received the *Khilafa* from Hasan (*RadhiyAllahu anhu*), the first of the *Aqtaab*. He received it from his father, Ali (*RadhiyAllahu anhu*) who

had acquired the science from *Rasulullah Sallallaahu Alayhi Wa Sallam*.